The Christian Century

PUBLISHED WEEKLY

What Do Southern Baptists Fear?
By Louis A. McCord

Rifle Rule in Cuba
By Carleton Beals

Whose Billy Graham?
An Editorial

Why I Am Still a Liberal
By Robert D. Bulkley

NOVEMBER 21, 1956

In This Issue

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Coming Events

Nov. 22. Thanksgiving Day.
Nov. 22-Dec. 25. Worldwide Bible Reading Program.
Nov. 23-24. National Lutheran Council 7th Annual Conference of Foreign Theological Students, Columbus, Ohio.
Nov. 24. Inter-Varsity Christian Fellowship University Mission, University of Western Ontario, London; John R. W. Stott, speaker.
Nov. 25. Chicago Sunday Evening Club (4-H Club Night); Gerald Kennedy, speaker.
Nov. 25-27. National Church Music Fellowship 5th Annual Convention, Fort Wayne, Ind.
Nov. 25-30. United Lutheran Area Evangelism Missions, Canton–Akron, Ohio; Charleston–St. Albans, W. Va.; New Brunswick, N. J.
Nov. 25-Dec. 15. Church of God in Christ International 49th Holy Convocation, Memphis.
Nov. 26-30. National Council of Churches Division of Foreign Missions Annual Assembly, Buck Hill Falls, Pa.
Nov. 27. American Bible Society Advisory Council, Bible House, New York city.
Nov. 27. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: John J. Theobald (institutions), Roswell P. Barnes (church administration), Kenneth D. Johnson (values priority).
Nov. 27-29. Evangelical and Reformed 1956 Study Conference on the Place of the Church in the City, Fernbrook, Pottstown, Pa.
Nov. 30. Wheaton College 3rd Annual Philosophy Conference, Wheaton, Ill.; theme: "Faith and Reason."
Nov. 30-Dec. 1. Lutheran Churchmen's Conference (American Federation of Lutheran Brotherhoods), Chicago.
Nov. 30-Dec. 2. Lutheran Missions Conference Annual Meeting, Buck Falls, Pa.
Dec. 2. Advent Sunday.
Dec. 2. Chicago Sunday Evening Club; John A. Redhead, Jr., speaker.
Dec. 2-7. United Lutheran Area Evangelism Missions, Frederick, Md.; Savannah, Ga.; Victoria, Tex.; Yuma, Ariz.–Santa Barbara, Calif.
Dec. 3-5. National Council of Churches General Board Meeting, Los Angeles.
Dec. 4. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; speakers: Mortimer Ostow (psychoanalysis), George N. Shuster (educational administration), Charles Frankel (democracy and mass society).
Dec. 8-14. Inter-Varsity Christian Fellowship University Mission, University of Michigan, Ann Arbor; John R. W. Stott, speaker.
Dec. 9. Universal Bible Sunday.
Dec. 9. Chicago Sunday Evening Club; Ferdinand M. Isserman, speaker.
Dec. 9-14. United Lutheran Area Evangelism Missions, Boston, Mass.; Fort Wayne, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

NOVEMBER 4 was to have been a Sunday of thanksgiving in all the churches of Hungary. For a few days the people had been free, and they were eager to celebrate their liberty. At dawn that day, however, Russian tanks surrounded the main cities, and by church time the country's brief freedom had been smashed into the rubble of its streets. The hopeful new chapter turned out to have been a tiny parenthesis in a continuing story of oppression and terror. So Hungarians will have to postpone the celebration of their freedom. Americans will not postpone their national holiday, but they too will find themselves raising less obvious thanksgivings this month than they might have a month ago. For such violence does not have to touch us to grieve us, nor would it be seemly to sing simply because we have been spared. Instead, the Christian's thanksgiving must be again that straight-seeing, sober joy that is not vulnerable to circumstance. Our thanksgiving is not just due recognition of abounding blessing. It is also an affirmation about the mystery behind the inscrutable, almost insupportable agonies of history. We always give thanks not only *because of* what we have, but just as much *in spite of* what has happened. So it was in the beginning when Pilgrim fathers after a killing winter reaffirmed their faith in the God of the seasons, and thanked him at the same time for the harvest that finally came. Thanksgiving is not simply an obvious response to obvious goodness. That would make it a frivolous occasion. It is exactly as much a celebration of our confidence in the goodness of a God whose ways often leave us wondering. Thanks are not just party manners; they are a token of faith, a pledge of allegiance, a declaration of dependence, a vote of confidence, an expression of hope.

What Reasons for Thanksgiving?

Almighty God, we give thee thanks for all special bounties plainly seen; and thanks too for the gift of faith that even where we see not how, thy loving-kindness worketh still. Amen.

Thanksgiving—But Not In Prayers Only

"PROUD, PROSPERING, PROGRESSING" — for such a state members of America's churches can justifiably offer thanks as they gather in their sanctuaries for services Thanksgiving morning. But will prayers of thanksgiving be enough? To those who so query, Church World Service has an answer, a sting for our comfort. It reminds us that our pleasant state is not shared by all God's children around the world. Have we forgotten, as the forties recede into history, that this is true? Then listen to a few reminders: In West Pakistan and India, thousands of pitiful victims of recent floods and drought sink daily into further hopelessness. In Korea, the 615,000 people now on relief are the minimum; catastrophes will create more. In Egypt, in Hungary, in Poland, victims of the latest outbreaks of heartless war throng the waysides —homeless, foodless. In Greece, in Yugoslavia, thousands of refugees face slow starvation. In Frankfurt, at the August Kirchentag, the massed Germans, so recently made aware themselves of what hunger means, joined in a formal message: "The bare existence of over a billion people is threatened all over the world. This challenges us to share what God has given [us]." Can comfortable, complacent Americans do less? That question will be answered by the response they make to the Church World Service appeal to be sounded in Protestant and Orthodox churches during the Thanksgiving season. If the response comes in the form of as much as $1.15 million, $35 million worth of life-giving foods from the government's surplus distribution program can go abroad during the coming year. What will our Thanksgiving answer be? If your church is one in which the appeal is not broadcast, a contribution can be sent direct to the main headquarters of Church World Service at 215 Fourth Ave., New York 10.

What Will Middle East Do with Soviet Arms?

ON November 10 Israel claimed her attack on Egypt had resulted in the killing of 3,000 Egyptians and in the capture of 7,000 men and $50 million worth of arms, chiefly of Russian manufacture. "The arms we were unable to get after years of pleading we got in four days, thanks to the army," Foreign Minister Mrs. Golda Meier told a meeting of the Mapai party in Israel. The Mapai cheered, but the world will take the news in a different mood. It is compelled to ask: What may Israel be expected to do with this considerable store of Russian arms? She defied the pleas of President Eisenhower and the orders of the United Nations in launching the attack on Egypt which precipitated the present highly dangerous situation. Is this to be repeated? And what may Syria, Egypt and other Arab states be expected to do with the Russian arms which remain in their hands? According to a statement made by the British government on the day

following the Israeli announcement, Russia has sent almost $500 million worth of arms to the Middle East. This accounting says Egypt still has over $300 million worth and Syria has more than Israel captured. These include jet bombers and nearly all of the mechanized devices of mass slaughter, some of very recent design. The only thing that is lacking is nuclear weapons, but the possession of such devices by the now aroused people of the Middle East could hardly make the situation worse. These stores of arms, if they exist in the quantities the British estimate, are a grave menace, and some way must be found to remove them or bring them under effective control through a plan of general disarmament. But our defense department warns that it will not be surprising if "something breaks out" on the Jordan-Israeli border in the next few days. Colonel Assaf Simhoni, commander of Israel's victorious thrust into Egypt, was killed on November 10 some 20 miles inside Jordan near the Sea of Galilee. What was his plane doing so far inside Jordan? Does Israel, does Russia, does Britain, want peace? It is reassuring to have Premier Ben Gurion say he will order Israeli troops to evacuate the Sinai peninsula, to have the fighting stop in the Suez canal zone. It would be more reassuring for Israel and the world to remember what the ancient prophets of Judaism said long ago concerning those who trust in the sword.

Can the U.N. Save Peace?

NEVER HAD a regular meeting of the United Nations General Assembly been confronted by two major breakdowns of peace, but that is the case now. If the possibility of avoiding World War III exists, it is because bypassings and violations of the United Nations Charter have now created a situation in which most men realize the United Nations is the only hope of preventing a general war. President Eisenhower was right when he declined the invitation of Switzerland to hold another "summit" conference in Geneva on the ground that the United States was placing its hope in a United Nations solution. If one is to judge by the results, we have been wrong on other occasions, including the former summit conference, when we bypassed the United Nations. These acts have tended to weaken the habit of cooperation in the world organization on which so great a responsibility has now been placed. As we go to press, the military units assigned by various small nations to the United Nations police force for the Middle East are in Italy or are on their way there. President Nasser and General Burns of the United Nations have agreed on the terms on which the United Nations force may land on Egyptian soil. Meanwhile Russia and China threaten to send "volunteers" to fight on Egypt's side unles that nation's territory is evacuated. These threats apparently stopped the three-nation invasion when only the north part of the canal zone had been occupied. It may have caused the British to announce they have withdrawn some of the troops they had sent to Egypt. Meanwhile starvation in Hungary and Suez and gasoline rationing in Britain and Europe once more raise their grim reminder that famine is one of the four horsemen of the apocalypse. These horsemen will certainly ride again over the earth unless pledges made in the United Nations are honored now in faithful deeds and in honest, reconciling words.

Truth Prevails Over Unity

COMMUNIST CRIMINALITY has not only torn up world politics again. It has also put grave new strains on ecumenical developments within Christendom. The last world issue that endangered the churches' growing communion was the invasion of South Korea from the north. The Central Committee of the World Council of Churches met shortly afterward and roundly condemned the invasion, and that solid action has rankled ever since in churchmen of Prague, Moscow and Peking. Now comes another brutal communist aggression, and the World Council's Central Committee has sped to its condemnation. Franklin Clark Fry, Ernest Payne and W. A. Visser 't Hooft issued an unequivocal rebuke to Russian repression in Hungary. It may not be understood in Czechoslovakia, where all news is so "selected" that churchmen have to make judgments out of ignorance. The action of the World Council cabinet almost certainly stymied meetings with representatives of the Russian church which are scheduled for January 1957 in Paris. But Drs. Fry, Payne and Visser 't Hooft have said ringingly what no Christian can deny, certain that any cracks developed by the reverberations of their statement are cracks it were better we all knew about now. "Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people, who had clearly asserted their desire for freedom and independence in national and church life. [We] call to the attention of the member churches the immediate relevance of certain statements [of] the Evanston Assembly. They refer particularly to the claim that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society. As also stated at Evanston, Christians must stand together with all who, in the struggle for freedom, suffer pain and trial. Our unity in this fellowship will remain unbroken whatever happens and will also find expression in prayer for the people of Hungary in their hour of trial and for the churches in their witness to our crucified and risen Lord." All this is in the Protestant conviction that though unity is precious, truth always has priority.

Judgment Cuts Both Ways

IF WESTERN readers don't notice it, you may be sure that eastern readers will: the difference between the World Council's forthright statement on Hungary and its more guarded one on the Middle East. In the case of the crime against Hungary, the council's officers make the condemnation very clear; their pronouncement is an unmistakable judgment on Russian action. In the case of the Middle Eastern aggression, the leaders of the World Council make their alarm clear and show the direction

of their sympathies; but the call to prayer only gives the material for judgment—reminders of statements on international order adopted (or at least, discussed) at the Evanston Assembly. It would be disastrous to the authority and the usefulness of the World Council of Churches if it could be established that its officers actually gave a different weight to the gravity of the two aggressions. Instead of transcending both conflicts and speaking critically to each, it would then be identified simply as a partisan alternative to the Patriarchate of Moscow from which came no word about Hungary but plenty of words about "the treacherous actions of the aggressors against Egypt." Before obvious conclusions are drawn, however, attention should be given to the swift action swirling around the World Council's statement on the Middle East. Undue deference may have been shown the sensibilities of British churchmen because it is remembered so well how traumatic to the Cyprus-sensitivities was the council's earlier endorsement of the principle of self-determination. But as O. F. Nolde of the Commission of the Churches on International Affairs hurried to meetings in Paris and London it was clear that the British and French churches were being urged to take the initiative in the judgment of their nations. Cabinet member R. A. B. Butler, who put the gun to Eden's head in demanding a cease-fire in Egypt, is a member of the C.C.I.A. So is prominent French statesman André Philip, who is trying to rally French Socialiists to protest and action. More can probably be done in the Middle Eastern situation than in tragically sealed Hungary. The statement on the Egyptian crisis therefore presupposes and leaves room for concrete action by responsible church groups which can get into effective touch with government policy makers. It will be tendencious misinterpretation of the World Council pronouncement if that concrete action is not weighed in with the words.

Protestant Revolt Sets Record Straight

WITH the whole civilized world, the church wrings its hands over what is happening in Hungary. And the church holds its breath about what will become of its congregations and leaders when the iron order freezes again. As reported last week, Protestantism in Hungary used its few days of freedom to give itself away, to reveal in a few hours all the horror and hatred it had of a system which had kept it impotent and almost voiceless for a decade. Ecclesiastical toadies were sacked, the churches' organizations were reinstituted, faithful churchmen said the hard, true judgments that had long been stuck in their throats to say. Their joy is now their jeopardy. They will be marked men, if they are not already silenced men. But let no one bemoan their precipitous action. It has set the Protestant Christian record straight before the world. Till then, there had been questions. Roman Catholics were clearly identified everywhere with resentment of and resistance to the Stalinist regimes behind the iron curtain. Outstanding Roman Catholic figures held out to the end. But following the advice of top theologians and ecumenicians on this side of the curtain, east European Protestants did their best to cooperate with the communist governments, to mind their own business, to make the best of things. Protestant churches sheltered under certain "umbrella men" in whom a Stalinist government recognized loyalty to the Russian-centered program, then imputed their political righteousness to the churches for which they stood. This no doubt saved the Protestant churches much trouble—but at the cost of international certainty about where the Protestants really stood. So it was that first reports of the Polish and Hungarian revolts could be universally interpreted as vindications and victories for Roman Catholicism. All of us had so played down, soft-pedaled the very real Protestant reluctance and resistance that when humanity snapped back into eastern politics Rome got extra credit. The worldly-wise, the politically-minded Protestants had helped to engineer a Roman triumph. It didn't last long in Hungary—this time. The courage and expedition of Protestants in casting down the whole sovietized structure superimposed on their church now certify that when freedom comes again everyone will know that *all* Christians were longing for it, effecting it. The urbanity of new "front men" can never again conceal the suffering that goes on in the silence behind them. And in the end, when humanity is restored, the Protestant protest may prove to have been the fairest of all, for the liberty that Protestants die for has no taint of the feudalistic ideal of a church-of-property, but is freedom indeed.

Feeding and Housing The Five Thousand

PRESIDENT EISENHOWER ordered "extraordinary measures" to get 5,000 Hungarian refugees into the United States immediately. As he is perfectly aware, and as he wants to dramatize to the electorate, extraordinary measures are necessary to get almost anyone around the unfriendly pickets of the Refugee Relief act—much less 5,000 new applicants. It is questionable tactics to use the fate of thousands of luckless human beings to score a legislative point, but in this case the point is one that must be made. If the plight of the Hungarians can show up the smallness and the stickiness of present refugee legislation, then the Hungarians probably won't mind being used as Exhibit A, however we may deplore that political depersonalization. So the President asks that the law he regrets "be bent, if not broken," to accommodate our new neighbors. If he keeps the pressure on, this incident may be decisive in creating a new refugee act more commensurate with the world's needs and our mature responsibilities. Meanwhile, the extraordinary measures are required of the administrators of the present law. Somewhat grandly, the officer in charge stated his readiness to relax the strict security check and assurances heretofore required. He had better. The people's impatience with the stingy and frightened administration of the law, so much slower and more callous than the originally inadequate legislation itself, will not be containable if there are more of the familiar captious, stalling tactics in the case of the Hungarians. Extraordinary measures are required of the churches, too, which must help find assurances of employment, housing and financial assistance for the 5,000 before December 31 this year. Surely that will not be hard. We had to sit by watching the terrible "purge of liberty" unable to lift a finger to help. Now we have a chance to share in the lit-

tlest least we could do. The response should be such that the invitation to 5,000 will be made to look niggardly, and our exuberance should burst open the gates to America *from the inside*. Thanksgiving is not a bad day to swamp Pierce J. Gerety, Deputy Administrator of the Refugee Relief Act, Washington 25, D. C., with our assurances.

Students Take the Direct Approach

THE UNITED Campus Christian Fellowship has taken another giant stride nearer to becoming something more than a name, a plan and a dream. Meeting in Chicago from November 2 to 4 were student leaders and campus ministers of the Congregational Christian, Evangelical and Reformed, Presbyterian, U.S.A., Disciples of Christ and Methodist denominations. A plan for the organic merger of the campus organizations of these churches was forwarded by this "consultation on campus union" to local campus groups for study and action. If approval comes in the denominational conventions and assemblies next year, the union is set for 1958—except for the Methodists who do not have another General Conference until 1960. The new campus fellowship will unite 760,000 college and university students in one Christian witness and action. These forthright students leave no room for backing and filling. The first two groups to vote favorably on union will go ahead, the others coming in as they get their churches' nods. Let no one think that this kind of direct action is possible to youth because its organizations are less barnacled than are the maturer denominations themselves, which are expected to poke and dodder along the way to union. The fact is that student programs are just as distinct and different in personnel, pattern and tradition as are their denominations. The youth departments have officers and directors as confident of their calling and as jealous of their jobs as are the grand high panjandrums of any denomination. The only difference is that students and those who are kept youthful and blessedly impetuous by contact with students seem to keep clearer eyes on overarching ultimates.

Psi Upsilon Devalues Its Pledge

IT SEEMED private and local enough when the president of a small fraternity in autumnal Evanston, Illinois, called on a new pledge to tell him regretfully that his "brothers" had voted to "depledge" him. The fact that the freshman, Sherman Wu, is probably of more distinguished family than anyone else in the chapter was beside the real point. For young Mr. Wu, son of a former governor of Formosa, is Chinese. Apparently seven young Americans seeking culture, education and refinement at Northwestern University could not bear the thought of joining a fraternity "degraded" by the presence of a Chinese. These freshmen by turning down Psi Upsilon's bid because the chapter was thus contaminated, proved to the fraternity's upper-class leaders that Sherman Wu was a "liability," though they agreed he is "a great individual." So seekers after truth booted the boy, making clear that his race is all that makes him "a detriment to the chapter." Those officers of Psi Upsilon probably detest Mao and Chou, but they have pushed right into their Peking parlor: what joy they have given Red China! The campus newspaper, the *Daily Northwestern*, supports the fraternity's action by insisting that "no small or medium-sized house can afford to pledge a member of a minority race at this time. The existence, the very foundation of these houses is based on discrimination." Is there a sensitive person anywhere who will not wince at that, who will not wail at what it says about our families and schools and churches which evidently have not produced boys capable of the action of honor in such a case? Let no general diatribe against the whole fraternity system obscure the issue here. Specific young men were given a specific choice between respecting the dignity and worth of a young man to whom they were as much pledged as he to them—between honoring their word and their brother on the one hand, and on the other, betraying their eternal selves in the interest of a justly shaky pro tem institution ("the very foundation . . . is based on discrimination"). They failed, and though most Americans will smart over being identified with such superficiality and cowardice, identified we shall be, all over the world, loudly, shrilly, exultantly by our enemies, disgustedly by our friends. Maybe we should be. Young men caught in such lamentable failure do represent a failure of a nation and its churches. It hurts to have the whole world telling us so, but if that is what it takes, then let the world blaze away.

Whose Billy Graham?

MADISON AVENUE is making its influence felt in our religion as well as in our politics, where it has come to be taken for granted that unction can be substituted for discussion of issues and glamor for candor. The aims as well as the techniques of the advertisers of soap and soup, of cars and cosmetics, have invaded the souls of the people in innumerable subtle ways. The "engineering of consent" has been carried to the point where it makes a mockery of morality, whose essential nature is freedom of choice based on knowledge of the truth concerning the alternatives that confront man in each existential situation. Bad enough when huckstering is the object. But how much worse when evangelization is the end in view. Then men, women and children are led into "conversions" without repentance, into verbal theology without ethical content, into religiosity without vital religion. In the end they find themselves lost in barren wastes, out of touch with the living God, immunized against reality by semblance and scholasticism.

Any Christian who is not a conscientious objector to the 20th century will find nothing intrinsically wrong in the use for preaching the gospel of the mass media which this century has provided and which the advertisers use with such widespread power. But the preaching must be of the whole gospel, not a streamlined symbol of the gospel. The perils of communication through mass media are not different in character from the perils of face-to-face communication, but they are enormously magnified in scale. Personal statements create community so long as

men and women speak the truth in love. Community and the confidence on which it is based are weakened or destroyed when the truth is twisted, when ignorance, self-interest or hostility warps the selection of facts, when hidden objectives take the place of open fellowship and mutual understanding.

I

These reflections come to mind as a result of reading Stanley High's biography of America's most widely publicized Protestant evangelist, Billy Graham. *Billy Graham, The Personal Story of the Man, His Message and His Mission* (McGraw-Hill), is written by a master of English prose, American style. The author is the son of a Methodist minister and is personally sympathetic with and deeply respectful of Billy Graham. His book abounds in stories of lives unquestionably changed, of the power of God actively engaged in the current processes of redemption. He believes this young evangelist walks in the authentic steps of Paul, Wesley, Moody, Spurgeon. He thinks that a revival of religion is desperately needed, that the situation exists which makes a revival possible as well as necessary. Throughout most of the book Mr. High seems to be trying to prove that Billy Graham is the man God has sent to match this hour. At the end he looks back and inquires: If not revival, then what can save us? and If not Billy Graham, then who can show the way? That this is a book which will be widely read goes without saying. The burden of this editorial is to urge that it be thought about as well as read.

Many aspects of the Billy Graham story demand sober reflection. For example, there is the account of his relations with a midwest advertising agency. The full story of that relationship is not given, but the beginning of the bond is described and the current situation is swept together in these words: "A large share of credit for the promotion of his [Graham's] radio and newspaper ministry and for the worldwide circulation of his books, as well as for his wisdom in other business matters, must go to Walter Bennett and his associate Fred Dienert in the Walter F. Bennett Advertising Agency. It is not likely that many businessmen have given themselves to any cause with greater energy, imagination and devotion than these two men have shown in extending the message of Billy Graham."

According to Stanley High, the Bennett–Dienert team are devoted Christians as well as able businessmen. This accounts in two ways for their persistence in pursuing Billy Graham, as the book reports, until in 1950 they got his signature to the radio network contract which made their protégé a national figure. Their religious zeal is warmly acclaimed. But should not something more be said of the financial aspects of the relationship? Any such alliance between religion and the market place is properly open to Christian concern.

High reports that the financing of the Billy Graham Evangelistic Association required $2 million in 1955. That is a sizable account for an advertising agency, we would assume, and returns a certain amount of private profit. The point is made that "only two and three-fourths per cent went for overhead," that Billy Graham's salary is $15,000 a year—a not excessive amount for one in his position. "Billy Graham's only additional income is from the proceeds of the sale of his books. That income is being set aside as a trust fund for the education of his children." Ordinary writers of books might operate in this fashion and find that the education of their children required supplementing the fund when the children went off to college. But if the rumors which circulate in publishers' circles concerning the Graham income from this source are to be believed, the evangelist need not worry on this score, thanks to the zeal of his advertising agency.

Our concern is not however with the money side of the Graham enterprises, even though financial irregularities have constituted a major stumbling block to evangelistic efforts ever since the days of Billy Sunday. Rather it is with the attenuation of the Christian gospel which comes about because of too close a linkage of evangelism with the promotional methods which are routine in the advertising profession. For example, few insiders believe Billy Graham writes the syndicated newspaper columns which appear over his name in papers from coast to coast. Isn't simple, ordinary honesty a requirement in mass evangelism?

But the questions which inevitably come to mind probe more deeply still. Can a man who is surrounded by the entourage which has snowballed up around Billy Graham be sensitive to the promptings of the Holy Spirit in our time? It is a well known fact that it is about as difficult to penetrate this dedicated corps of Graham assistants to reach the man himself, either personally or by letter, as it is to reach President Eisenhower. Of course a man in his position must be insulated from the people who seek to reach him as a result of the unceasing campaign of publicity which beats around his figure. But there are dangers in such insulation, and Billy Graham's Master recognized them and refused to submit when solicitous disciples sought to wall him off.

II

We have been impressed, as Stanley High is in his book, with Billy Graham's humility, and with the considerable change in the direction of ecumenical Christianity which can be documented from his career. But can a man who is the living center of the highly organized system of relationships which has been built around this attractive preacher afford—in the sense in which the term is used in business—to take a position which would cut into his popularity? Does Billy Graham dare to preach the whole gospel and so challenge the materialism, the casuistry and the false standards of the advertising profession? If he fails to do this, is he not serving mammon by throwing over it the cloak of religiosity?

The question has raised itself with greater force since he ignored Reinhold Niebuhr's proposal, made in The Christian Century for August 8, that he "embody the cause of justice—particularly where it is so closely and obviously related to the love commandment as on the race issue—into his revival message." The proposal of America's greatest living theologian was couched in respectful terms. It was not even designated as a "challenge," but it drew no answer. Subsequently Billy Graham contributed an article on Christianity and the race issue to *Life*. It might have contained an answer, but it did not, as an

editorial in the same issue of *Life* noted, after referring to the Niebuhr article. The most that America's leading evangelist could say was that discrimination on the basis of race was unkind, that Negroes should cultivate the virtue of patience. Discrimination was scored, but not segregation; love was advocated, but not justice.

Billy Graham would be the first to remember that it is impossible to serve both God and mammon, and he shows a greater insight into some of the more obvious ways in which mammon deceives evangelists than did many of his predecessors. But the rapid institutionalization of his ministry carries many warnings that he fails to penetrate the new forms of temptation which surround him, of which his relation to the advertising profession is a single illustration. We hope he learns to take a cool and realistic look at what is going on around him, and reflects with care and prayer on what it means. We hold him in our prayers, as others do, and would be encouraged to learn, as he approaches his coming mission to New York city, that he is seriously trying to measure the advertising profession by the teachings of Jesus and Paul. For New York city is the place which is bisected by Madison Avenue, and of all places in our greatest city, Madison Avenue most stands in need of the truth of Jesus Christ. The issue is not yet clear whether Billy Graham will conquer Madison Avenue with the sword of the Spirit or be conquered by it. Until the encounter takes place, we cannot answer the question: Whose Billy Graham?

Seven is a Lucky Number

EDITOR THE CHRISTIAN CENTURY:

SIR: No, the above declaration is not the confession of a life devoted to shooting craps. I have missed many great opportunities. My only contact with dice has been in parchesi, whose thrills I discovered early in my life. I do not know when the number seven acquired its "lucky" significance. But it must have been very early.

It comes in on every hand. The seventh son of a seventh son is a Past Master of Prophecy. Seven has always been a mystic number in the Hebrew religion and in rabbinical lore, and it was the same for the churchmen of the Middle Ages. There were the seven sacraments of the church, the seven gifts of the Holy Spirit, the seven deadly sins, the seven cardinal virtues. "Seven" requires two solid columns even in a small concordance of the Bible.

But the reason I am writing you about this is that I am all atwitter over a discovery (new to me, like most bits of information) of the part the number seven played in American history. Here is the record of the Pilgrims at Plymouth in 1620:

> The hardships of the first winter in Plymouth are part of the American Saga. More than fifty colonists died, and at one time *only seven were fit to carry on.* In 1624 the population was only 124, and in 1630 it was less than 300.

The italics are ours—*only seven were fit to carry on.* The whole colony and much of the future of the American continent depended on the faithfulness and hardihood of seven men. Seven was surely a "lucky number" for the Pilgrims and for the future United States.

Seven really *is* a lucky number. No superstition about it! It means this: that any group or church or organization of whatever kind which has seven dependable people to carry on is lucky.

So I am out to install a new order in the church, the "Lucky Seven." We have had in history the Seven Against Thebes. There is no need for them any more; Thebes is defunct. But how about a new order in a church—Seven Against the Devil? That will be exciting. We are fond of repeating the verses of Arthur O'Shaugnessy:

> One man with a dream, at pleasure,
> Shall go forth and conquer a crown;
> And three with a new song's measure
> Can trample a kingdom down.

Yes. And seven can give it an awful sock!

Just think what seven "fit to carry on" can do in a church. Behold, I show you a mystery! Why does a church always stop on dead center during the summer, so that it takes the pastor-engineer two months to get it going again? Most of you can remember the old steam locomotive, before the Diesel took chance—and a lot of romance—out of railroading. It was common to spend fifteen minutes at the station getting off dead center. Instead of dashing off to the hills the locomotive would spend the time backing and filling and puffing in a futile manner. Getting it to go was like teaching sweetness and light to a balky mule. For a church stopped on dead center the magical seven who are able and ready to *do* something would be a godsend. That is true of any organization. In low moments we feel it would be a great boon to find in the Senate seven men able and willing to carry on determinedly the American tradition of democracy.

Remember that Abraham, bargaining with God, brought the number of men needed to save the city up to ten good men. We can bring it down to seven. So I am out to get this organization in churches, the Lucky Seven, going. The badge will be little gold pins with the number seven on them, or perhaps, symbolically, a miniature loaf of bread, recalling seven loaves—only seven, but they fed quite a crowd! On that occasion the command was given, "Make the men sit down in companies, about fifty each" (Luke 9:14). There is a better command today—Make the men *stand up,* in companies of seven.

Wish you luck!

Yours,

SIMEON STYLITES.

Child, Play Not in the Sand

CHILD, play not
Innocent
In the sand:
With wings a man
Is in the air;
I cannot tell you
Where to go
Save mother's breast
And lo
It is no longer
There.

HENRY RATLIFF, JR.

What Do Southern Baptists Fear?

By Louis A. McCord

I FIRMLY BELIEVE that Baptists have a distinctive contribution to make to the religious life of the world. I believe just as firmly that if Baptists, and especially Southern Baptists, are to make the maximum contribution to the spread of Christ's Kingdom on earth, they cannot keep themselves cut off from the ecumenical movement in general and the World Council of Churches in particular. I believe that Paul's words, "For none liveth to himself, and no man dieth to himself" (Romans 14:7), can and must be applied to our organized expressions of church life. For in its deepest meaning Christianity is not so much a body of doctrine as the living relationship between persons. God is not so much one about whom we are to think as one with whom we have to do. True Christianity and true Christian faith move in living relations. I would like to explain why I believe that Southern Baptists would have nothing to fear from participating in the World Council of Churches.

One of the underlying reasons that are keeping Southern Baptists out of the ecumenical movement is fear. We are not always sure just what we fear; but we entertain a vague apprehension of having something vital and necessary taken from us. Now fear is a subtle and deceptive thing. It colors and often distorts our picture of the facts. It drives us on furiously and we become afraid to slow down or stop. Fear always reinforces the element of uncertainty in individuals and groups until they are blinded to the true situation. A man is never so determined in asserting his theological beliefs as when he feels them slipping from his grasp.

Attention Diverted from Real Issues

When men are disturbed deep down by fear and uncertainty they often vent their feelings in ridicule and sarcasm which are received by the hearers with shallow assent. Such was the case at the 1953 meeting of the Southern Baptist Convention in Houston. ". . . they clapped, rumbled their approval and cried an occasional 'Amen' as this year's president, James D. Grey of New Orleans, made a metaphorical speech ridiculing the idea that Southern Baptists might affiliate with the National Council of Churches" (*Time,* May 18, 1953). Likewise at the convention's San Francisco meeting in 1951, where R. G. Lee of Memphis warned against "ecumenical adventures." Most Southern Baptists, he said, "believe that Christian unity in any body which does not adhere strictly to the divine principles of evangelical truth embodied in the New Testament is as impossible as to expect vinegar and sugar to mix without the vinegar losing any sourness or the sugar any sweetness" (*Time,* July 2, 1951). Such language may give a momentary emotional satisfaction, but it directs attention away from the real issue and impedes the serious search for the truth.

Southern Baptists are addicted to whistling in the dark. We are forever talking about ourselves in very generous (although quite veracious) terms. We are fast becoming a people of the monologue. Take as an example the 1955 meeting of the convention in Miami, which blew the Southern Baptist horn long and loudly. Within the next several months this writer heard speeches by half a dozen men who had attended that convention—state workers, pastors and educators. Every one of them said practically the same thing: "Southern Baptists are the fastest-growing church group in Christendom, the greatest promoters and largest givers." One of my young men who had accompanied me commented: "Do you suppose that that's all that was said and done at the Miami convention?" We Southern Baptists are insecure. Perhaps we feel that by constantly speaking about ourselves and to ourselves we can keep the "evil spirits" away.

Truth Needs No Censorship

This vague fear which possesses us is evidenced in other ways too; for instance, by a subtle and successful attempt to censor pastors' reading, especially if the book or other matter speaks to the ecumenical mind. A case in point is *The Interpreter's Bible* being published in twelve volumes by Abingdon Press. At the 1954 meeting of the Southern Baptist Convention in St. Louis I spent some time browsing in our denominational book stalls. Careful examination of the display of commentaries and Bible helps for the minister revealed the conspicuous absence of *The Interpreter's Bible.* To make certain that I had not overlooked it I asked, at different times, two clerks to let me see a copy of one of the volumes. Both clerks (one a man, a student minister, the other a woman) said virtually the same thing: "We do not have *The Interpreter's Bible* on display. I could order you a copy. It is not popular among our pastors." Does truth have to be protected in this fashion? Surely truth can defend itself. If Baptists—as many of them think—possess truth from God's Word, then that truth will defend us.

What then need we fear from the World Council of Churches? *Missions,* an international Baptist magazine, commenting on the world conference on Faith and Order held at Lund, Sweden, in the summer of 1952, had this to say in its November 1952 issue: "Organic church union is still so far beyond the most remote horizon that the most organic-union-minded ecclesiastic cannot possibly envisage it. Baptists have nothing to fear about being swallowed up, submerged, absorbed, amalgamated (or whatever verb the most fearful among us might use), in any vast, global, total, organic, ecclesiastical system."

No 'Superchurch' Threat

What may perhaps be considered the pontifical Protestant declaration concerning any "superchurch" threat on the part of the World Council was made by the Archbishop of Canterbury during a visit to the United States in 1952. He said: "The World Council of Churches is not a church. It is none of its business to negotiate a reunion between the churches. The World Council and the Faith

and Order Conference can go forever without ever discussing the question of doctrinal change. If either Council or Conference tried to force any changes in the creed of the Anglican Church, we would clear out." (Quoted in *Missions,* November 1952.)

We Southern Baptists need to remember that we are not the only group in Christendom which feels very proud of and righteous about its faith and doctrines. So long as there are others who feel the same way about their own expression of the Christian faith there is certainly no danger in our wholehearted participation with other churches in ecumenical movements and services that cooperate to meet the moral issues and spiritual challenges of our time. Church unity does not mean organic union. Baptists must never forget that distinction.

Not Loss, But Gain

But, some will say, Southern Baptists would lose prestige by participating in the World Council. It seems to me that, on the contrary, they would gain in prestige. Many of the world's church groups do not understand Baptists—their "distinctives," their doctrines, ecclesiology and attitudes. If Southern Baptists were to join the World Council they would have a larger opportunity to help other churches to understand them better. The best way to "sell" ourselves is not to stand aloof but to permit our witness to work in positive participation.

Certainly Southern Baptists should have no fear of losing numerically by such participation. We are a fast-growing people, and the secret of our growth lies not in our remaining aloof from interdenominational affairs but rather in our evangelical fervor and evangelistic concern. Keeping before our people the simple New Testament pattern of church membership and church life and working cooperatively with the other churches of the World Council, we could make our particular witness more effective. Far from losing by such cooperation, we would be strengthened and helped by it, for it would force us to examine and clarify many of our doctrines. There are a number of Southern Baptists who assume that all Southern Baptists think as they think. There is too much categorical speaking for Southern Baptists by a few vocal leaders.

Arise and Shine!

To make my case clear, let me point out the difference between Baptist "distinctives" (principles) and the corpus of Baptist doctrine which is so often confused with these "distinctives." Basically there are only five distinctives which have through the years been accepted by Baptists everywhere and are the basis for Baptist existence as a "peculiar people." They may be listed as (1) the supreme authority of the Bible and its sufficiency as our rule of faith and practice; (2) the competency of the individual soul in direct approach to God; (3) the absolute separation of church and state; (4) baptism by immersion, of believers only; and (5) the complete independence of the local church and its interdependence in associated fellowship with other Baptist churches.

These five principles or distinctives are those which the "people called Baptists" have through the years agreed upon—Baptists in England as well as in America, Baptists in the north as well as in the south. Taken together, they furnish the foundation of the local Baptist church. Our difficulties—even our inter-Baptist difficulties—do not arise over these principles.

Our difficulties come rather from a lack of clarity on some fundamental Christian doctrines, such as ecclesiology, Christology, and the ordinances of baptism and the Lord's Supper. The ecumenical movement has focused attention on these important doctrines. But as Southern Baptists now stand, we are not prepared to discuss them. Participating in the ecumenical movement would compel us to search more diligently for sure footing in reference to these issues. There is no substitute for facing the facts.

I for one believe that Baptists have something definite and constructive to say about these vital doctrines, something that the world needs to hear. And the world can best hear it if we come out into the open among the other groups with our message. As it is, our witness to these great truths is narrowed and weakened by our refusal to have a part in the World Council. Our refusal to share in this Christian awakening, the ecumenical movement, is depriving us of the fellowship, the inspiration and the challenge of world Protestantism; and at the same time it is depriving the World Council of the evangelical fervor and concern which Southern Baptists can contribute.

The free world is threatened today by a diabolic and devastating force called communism. The threat is frighteningly serious because it is united. What easy victims we shall be if we are segmented, divided, impotent to act collectively! The Christian church offers the only bulwark against the danger. However, it will never become that bulwark until we are united, until we see our cause as one and accept the universality of Christ's reign over the lives of men. The World Council of Churches furnishes the framework for united effort.

Brethren, my heart's desire and my prayer to God for Baptists is that they may see through the cloud of confusion and misunderstanding which surrounds them and the ecumenical movement, that they may reach out their strong hand and grasp hold of the instrument of Christ's cause which our desperate world needs. Baptists, arise, shine, for your light is come!

Words of Furthest Flight

THE word
Wing-poised for flight
That cannot be restrained
Nor even fully realized
Is *Now;*

The word
Most sure in flight
To pass all barriers
Of thought and will and circumstance
Is *Love;*

The word
Whose flight goes far
Beyond our visioning
Yet makes us feel we too must fly
Is *Lord.*

MARY ALDEN CAMPBELL.

Rifle Rule in Cuba

By Carleton Beals

THE UGLY TROUBLE in Cuba continues. Revolt and murder are a steady diet. The lid is being held on, not too satisfactorily, by Colonel Fulgencio Batista, who staged the original non-com shower-bath revolt in 1933. He owes his position to bayonets, which many Cubans do not like. Trouble in Cuba means trouble for all of us, since most of the island's cultivated land and its industries belong to absentee United States corporations, which means that our policies are shaped accordingly. Foreign capital likes Batista; the Cuban people don't.

A situation now exists very similar to that under the murderous Gerardo Machado dictatorship. American business liked Machado even better, but his rule became too scandalously criminal and President Roosevelt had to kick him out. "Kick him out" is perhaps too strong an expression: a real frown from Washington is quite sufficient to set off the dynamite of revolt under a hated ruler. F. D. R. not only frowned, he sent battleships.

I

Cuba is a land of student martyrs. Today Dictator Batista is adding to the long list. If he has read any history, his crown must sit uneasy. For when Spain lined up nine medical students before a firing squad its guns sounded the death knell of Spanish rule. And when Dictator Machado began killing students and his murders became an international scandal he was overthrown and, after the brief interlude of a puppet government set up by Ambassador Sumner Welles, the government came into the hands of a professor-student junta—product of Batista's shower-bath revolt—headed by Professor Ramón Grau San Martín, whom Washington did not like at all. Now, twenty-three years later, this same Batista, after repeatedly betraying the movement he headed and again seizing power by force, has reverted to the dreary practice of jailing, torturing and killing students. Even members of his own hand-picked congress have been shocked into denouncing police torture of students. But the frown is not likely to come from Washington until a great many more have been killed. Meanwhile unrest simmers and revolt is in the offing again.

Ever since Batista overthrew the legally elected government of Prío Socorras on May 10, 1952, and became president in 1954 in a single-candidate election by "bullets wrapped in ballots," he has faced political, military and student revolt. On November 28 last year the Santiago police charged into peaceful student paraders, killing one, wounding nine and arresting fifty. Other students were manhandled with casualties in towns throughout the island. In January the Havana police arrested a hundred students and gave them the rubber hose. Repeatedly the police or the army have invaded the University of Havana (enrollment 8,000), searching for arms and conspirators. The institution has been closed down for long periods, either by government edict or by student strikes. The head of the student federation, who has to be replaced frequently, is usually in jail or in exile. A serious revolt, one of many, occurred in Matanzas this April 29. Not all the heaped-up bodies, it has been charged, were those of the youths actually participating in the attack on the army barracks. The opposition claims that "more than 200 young people" have been shot by the Batista terror.

II

Newspapers have been suppressed and are always under censorship. Early in August, Jesús González, editor of *La Voz*, after hiding in the mountains, finally reached Miami in a small boat, without water or provisions. At once, like so many Cubans fleeing their country, he had to begin the long fight to escape being sent back to his death. The foreign embassies in Havana, except that of the United States which provides no sanctuary, are full of refugees escaping death at the hands of the police. Thousands have fled abroad. There is strict censorship of radio and television. Even so, performers are frequently dragged to the police station.

Batista's long arm has reached to Mexico. By bestowing decorations and emoluments on Mexican officials he has secured a roundup of Cuban exiles in that country, including his most militant and dedicated opponent, Fidel Castro. (It has been charged that American secret agents have been cooperating in this effort, as also in the molesting of the refugees from the bloody Anastasio Somoza dictatorship in Nicaragua.) The minister of the interior, slated to be Mexico's next president, has pushed this persecution and has defied court orders for the release of the Cubans. This is a flagrant abuse of Mexico's long tradition of granting asylum to political refugees regardless of their political opinions. Public opinion has now forced the minister to release most of the Cubans, but on condition that they leave Mexico immediately.

Batista's original 1933 revolt against the puppet president Manuel de Cespedes (successor to Machado for several weeks), which put Grau San Martín into the presidency, saw some of the most enlightened reforms in Cuban history. They did not last long. Grau's work was hampered by the secret A.B.C. terrorists, who demanded a corporate state and restriction of suffrage to the elite. It was hampered also by American gunboats in the harbor with their big guns trained up Havana's narrow streets; in all, thirty American naval vessels surrounded the island. No intervention, of course.

The American ambassador favored the A.B.C. terrorists and elements in the old Machado party. This was the "era of garage diplomacy": the ambassador, to avoid any color of meddling, held clandestine meetings with the Grau opposition in garages. One twilight at Camp Colombia, Batista told me that Carlos Mendieta of the Machado party, who had however broken with Machado shortly before the latter's downfall, "is the man the ambassador wants for president, and the A.B.C. has made a deal with him." And so, within four months of putting in Grau,

Batista sent airplanes over the palace and kicked him out, thereby betraying his associates and the movement he had headed. One of the island's worst periods of terror was instituted: murders, assassinations, the killing of students, workers and intellectuals. Antonio Guiteras, Grau cabinet minister and leader of land reform, was assassinated near Matanzas. A Conservative leader was burned alive in his car. Others, among them Grau's secretary, were spirited to Camp Colombia, then in the dead of night machine-gunned in Havana's fashionable suburbs. Batista's chief of staff was accused by one who miraculously survived.

Such horrors sparked a general strike of students, workers, peasants, businessmen, schoolteachers and priests. That strike was put down in blood. At night the soldiery fired at every window or balcony if anyone, man or woman, leaned out to get a breath of air in the intense heat. My own hotel ceiling was riddled with bullets. Lorries full of troops careened into every town on the island, shooting recklessly into homes and stores. The murder toll has never been recorded.

Thereafter Batista governed for seven years with seven puppet presidents. All schools were taught by army non-coms, some of whom could scarcely read or write. In 1940, after saying again and again that he would never accept the reward of public office, he took over the presidency. He instituted notable public works. But in 1944, in spite of his bayonets, popular revulsion put Grau back into office. From then until 1952 Cuba gradually worked back to serenity and democratic practices. Then Batista overthrew the government and put his iron heel on the island again. It is still there.

III

Like most dictators Batista has frequently dubbed his opposition, which ranges from right to left, as communist, though he himself fished for and got communist support in 1944 and 1952. The party is outlawed, but communists are not much bothered. Mostly Batista has sought the people's support by accusing the Dominican dictator, Rafael Leonidas Trujillo, of arming revolters against him and sending assassins to kill him. Trujillo makes the same charges against Batista. Plenty of people on both islands wish the charges were true—and put into practice. Both these opera-bouffe dictators have succeeded in throwing up a cloud of dust and patriotism. Diplomatic relations between the two governments have been broken off, but only Trujillo has jet planes obligingly supplied by the American taxpayer. Their controversy has erupted into the Organization of American States and may soon involve the U.N.

In the midst of one of the worst spells of Batista terrorism this year, the United States International Development Board kindly sponsored a Cuban–American business conference in Havana and secured Batista's pledge of guarantees for American capital. Batista was also invited by Florida businessmen to a hilarious get-together in that state.

More American dollars, though they may temporarily assist the dictatorship, are not likely to cure Cuba's ills. Few countries have enjoyed so much money, few countries are so thoroughly owned by American dollars, but in few countries are living standards so miserable, even today in the era of sugar prosperity. Since land and business are largely monopolized by foreign corporations, the island has to import the better part of its foodstuffs and manufactured goods, which cost more there than in the United States. In addition, our government determines the price of Cuban sugar and how much may be imported, so that it holds the life and death of the island in its hands.

Politics works in this semi-vacuum, with foreign corporations the big campaign contributors. An American public utility contributed half a million dollars to Machado's election, a sum that not all the Cubans together could match. A one-crop economy—and sugar is a sweatshop industry providing only a few months' employment each year at starvation wages—breeds one-crop government, viz., dictatorship—doubly so when that one crop is absentee-owned with profits going abroad rather than building up home industry.

IV

Unfortunately most of Batista's opposition, except for students and younger idealistic elements, if more enlightened and decent, has been badly corrupted by previous officeholding. One of Batista's sources of support has been revulsion at the graft and corruption of the earlier Grau and Prío regimes. Not that things have improved. Never was looting more flagrant than at present under Batista. The difference is that more of the take now goes to army officers. The colonels appear openly to collect their ten per cent of receipts of the national lottery, ostensibly run for welfare purposes. As in the case of Argentina's Evita Perón, Batista's wife heads up the welfare work on the island, and each week receives a personal check of $70,000 from the lottery for which she needs make no accounting. The operation has become so scandalous, the grand prize has gone to relatives of public officials so many times, that purchase of tickets has fallen off alarmingly, threatening to leave this particular cow dry.

Thus the evil cycle of dictatorship in Cuba swings on to new glory in the person of the latest puppet of tragedy, Fulgencio Batista, the little sergeant who staged a revolt to win shower baths for non-coms and inadvertently overthrew a government. For 25 years now he has brought disorder, bloodshed and shame to the free Republic of Cuba.

Prayer for the Useless Days

DO NOT leave me, Lord, do not let the field lie fallow
Year after year, hour after sullen hour,
Till the clay grows hard and the lonely land grows sour
Under a winter sky one-toned and sallow.

There are varying griefs, there are many kinds of trouble:
Thistles and thorns can spawn and choke the seed,
But a world tramped down by time is worse than weed.
Not a mixture of wheat and tare but a rotting stubble.

Come husbandman, come Lord, and crack the clod!
Come with a fork and plow, come with a harrow.
Fling to the open winds the funeral barrow.
Do not leave me, God.

EDITH LOVEJOY PIERCE.

Why I Am Still a Liberal

By Robert D. Bulkley

I AM STILL a liberal. In the minds of my contemporaries that is a pretty horrible admission to make. Not so terribly long ago—when I was a seminary student in the middle thirties, for instance—things were different. A liberal could still hold his head high and confess his faith, even though *Moral Man and Immoral Society* had already appeared above the horizon and Barth and Brunner were beginning to be known beyond the campuses of the theological seminaries. But it is no longer so. Ask a seminary student in these days to name the contemporary schools of theological thought, and you will have to remind him that the liberals ever existed. And for a man to break out in print and call himself by this anciently honored name takes courage of the highest order.

Well, maybe it's not quite that bad—not really. But it's at least swimming against the current, and the current is strong. For it is made up of many tributaries coming together.

Besieged from Right and Left

The fundamentalist, for example, is still in our midst, and no one needs to be reminded what *he* thinks of the liberal. For him the liberal is a renegade, a dangerous character, a perverter of the innocent, a destroyer of the faith. And the fact that the average reader of The Christian Century is not likely to be on intimate terms with too many fundamentalists is no indication that their numbers or influence are waning. Ask Billy Graham!

The neo-orthodox, who reigns in the citadels where the liberal himself once held sway, thinks of the liberal not as a dangerous enemy to fight and overthrow but as an outmoded 19th century model, more to be pitied than censured. The neo-orthodox is an intellectual sophisticate, and it disturbs him to contemplate the poor naive liberal dwelling in an ivory tower wrought of his own dreams.

And then there is the high churchman (you really ought to capitalize it; and, incidentally, your high churchman is not necessarily an Anglican). If the fundamentalist despises and the neo-orthodox pities the liberal, is it too much to say that the high churchman ignores him, indeed is scarcely aware that he exists? So elevated are his own ivory towers, so deeply concerned is he with matters of heavenly protocol, so isolated is he from companionship with those not of his own ilk, that the theological debates of lesser mortals pass him by.

And as if these were not enough, the poor Christian who likes to think of himself as a liberal finds himself under siege also from the forces of the left—the humanists, the naturalists, the secularists of all sorts and descriptions. They may think of him as a brother gone astray or as a remnant of a prescientific age who is trying to dress himself up in the habiliments of the 20th century to disguise the fact that he is still antediluvian at heart. They may seek to entice him to their own position: "Since you've gone that far already, why not all the way?" They may even enter the more liberal churches and wean them from any significantly Christian position. Because they count themselves liberal too, they represent a source of great temptation to the man who is not only liberal but also Christian. It is partly because liberal Christians have on occasion been lured on into humanism and naturalism that Christians to the right have been suspicious, and sometimes rightfully suspicious, of the whole liberal movement.

Liberalism a Seedbed

Yes, in this year of our Lord 1956 the Christian who thinks of himself as being a liberal and at the same time thoroughly Christian has his troubles. And yet, recognizing the aberrations of the liberal movement (if it can be called a movement) and being heartily sympathetic with the criticisms of it both from within and from without (at least with many of them), I still find that the reasons for counting myself a liberal are compelling. And I even think it safe to affirm that a great proportion of the most severe critics of liberalism in the church today are themselves fundamentally liberal too, and would not be what they are were it not for the contributions of liberal Christianity to their thought and life. It is not by chance that neither Karl Barth nor Reinhold Niebuhr came out of fundamentalism.

For contemplate what the liberals have done for the whole Christian community, even for that part of it which is least inclined to recognize the fact.

An Attitude, Not a Content

The liberals have contributed the liberal spirit. Nothing else they have done has been so far-reaching as that, for that is what underlies the rest. Basically, liberalism is not a content of knowledge at all, but a way of approaching all knowledge which has become so much a part of our life and thought that we don't think about it any more or recognize our indebtedness to those who brought it to birth. Liberalism involves an open rather than a closed approach to religious knowledge. It does not insist on a rigidly detailed chart of holy things or on reducing the unimaginable greatness of God to an infallible creed. It is not alarmed by its recognition that a humble and pious agnosticism is our proper attitude toward many of the profoundest questions of life. It stands ready to hear all new ideas and new formulations of old ideas and to let each stand on its own merits rather than on how fully it fits into a preconceived pattern. It does not fear to test its own convictions by contemplating them in the presence of contrary notions. It is filled with respect and humility in the presence of all serious convictions sincerely maintained.

None of this is to be interpreted as meaning that the liberal spirit represents an intellectual vacuum, the absence of any significant conviction or commitment. Rather, it represents the belief that neither intellectual conviction nor spiritual commitment is inconsistent with the tentativeness of humility. Who among us is ready to substitute

for the liberal spirit the sterile rigidities of an older dogmatism?

Then too, the liberals have brought us to an awareness that "this is our Father's world." There is certainly a very true sense in which "I'm but a stranger here; heaven is my home"; in which, so long as we must dwell under the limitations of our earthly pilgrimage, we are separated from our Father, God. We can never be thoroughly acclimated to earth, nor can we find our highest fulfillment here, for there is always the veil that separates us from him who is the source of our being.

And yet—that isn't all there is to say. There is a morbidity about the attitude of the older orthodoxy, both Catholic and Protestant, in its rejection of the world. There is a strange denial of the basic fact of creation, that God made it and "saw everything that he had made, and behold, it was very good." For the liberal there is a goodness about the world, an awareness of God in it and around it and above it, which enables him to rejoice in it. He knows he is a stranger here, a pilgrim upon the earth, but he is persuaded at the same time that that which is the scene of his pilgrimage belongs to God too, and so has value in itself. Not for a moment does that mean that his eyes are blinded to the evil, the pain, the sin which are here. He knows full well that in God's good creation have been planted the seeds of corruption, which have flowered in wars and death and destruction. And yet he is sure that on the farther side of evil—even here on this earth—there are still evidences of the divine handiwork, so that he is a "yea-sayer" to the world in which God dwells and continues to work and to create.

The Image of God

Similarly, the liberals have made us aware once again of the worth of man himself. To be sure, they have not always been guiltless of portraying him in an unrealistically roseate glow, as though there were nothing wrong with him that a little bicarbonate of soda wouldn't take care of. But at their best they have understood well enough the sin that is in man, though they have refused to let that blind them to the good which also is in him.

This is related to the fact that the liberals have recognized the place of reason in man's comprehension of the ultimates in life. That reason is again and again corrupted by self-interest, that there is no such thing as "pure reason" outside of the mathematical sciences (if indeed it exists even there), has not been permitted to obscure the fact that reason's fallibility does not destroy reason's usefulness. Man is to love God "with all his mind," which does not mean that there are no limits to the mind's understanding, but which does mean that there are no areas of life from which the mind is barred.

And so the liberals have made it possible that the ancient warfare between science and religion should be abated even if not fully concluded. I am not speaking here of the abject surrender to science of some who have sought to retain the name "Christian" at the same time that they were yielding up the basic Christian faith and adopting some form of naturalism in its stead. I am speaking rather of the liberals' recognition that, in those areas in which science is competent to judge on the basis of empirical evidence carefully evaluated, the religious man has no choice but to accept, at least tentatively, its findings. To use the most obvious, and in former times the most explosive, example: Whether or not creation took place and is even now taking place by gradual development from simpler to more complex forms rather than by something akin to the Genesis accounts is recognized as a matter to be decided by scientific investigation rather than by religious proclamation.

The true liberal does not go further and claim for science the ability to make ultimate decisions concerning such matters as the existence or nature of God, for he knows that the tools and methods of science are not fitted to deal with questions of why. But he does accept and value science within its own proper sphere and refrains from seeking religious answers to scientific questions.

New Life for an Old Book

Again, the liberals have made of the Bible a living book for our generation. Whereas for some it had become a book of laws, for others a book of prophecy supernaturally fulfilled, for still others a book of inerrant history mechanically dictated—for us the liberals, through historical criticism, have enabled it to become a book of life. No intelligent reader of the Bible, however conservative his theology, is unaffected as he reads by the findings of biblical scholars who have dared to approach the Book of books reverently but at the same time making full use of the literary and historical tools they would use in the study of any other document from another age. Because of their work, which would have been impossible apart from the liberal spirit that challenged age-old assumptions, the Bible is for us a living, dynamic record of God's dealings with men.

And what the liberals have done for the Bible as a whole they have done for its central character, Jesus Christ. Let it be fully recognized that their portrayals of him, as they attempted to make him real to modern men, have sometimes been romanticized almost beyond recognition and all too often have been more revealing of the predilections of the writers than of the gospel picture of Christ. But that must not obscure the fact that it has been largely the liberal's interest in what happened between "born of the Virgin Mary" and "crucified under Pontius Pilate" which has made possible the re-emergence of Jesus as a living Person, teaching, healing, filled with compassion and loving concern for men. And at the present moment, when some of the neo-orthodox seem to be implying that the historical Jesus is a matter of little concern to the Christian, it is the liberals who continue to insist that he is at the center of the picture.

Impact on the Social Order

Certainly, too, it is the liberals who have pressed home the relevance of the gospel for society and the importance of its continuous impact upon the social order. Washington Gladden, Walter Rauschenbusch, Shailer Mathews, Harry Emerson Fosdick, Charles Clayton Morrison—most of the great names of the social gospel are the names of great liberals. Some of them were overly optimistic, too sure that progress would be easy, too largely influenced by the optimistic age in which they lived and worked. But the awareness of a generation which experienced two world wars and the dread fear of a third that there are

powerful demonic forces in the world which will always make impossible an easy growth from where we are to where we ought to be does not in any way eliminate the obligation of the Christian and the church to strive mightily for a more Christian ordering of the society that provides the milieu in which eternal souls mature. If anything, such an awareness makes that obligation more obvious and more profound.

A Maturing Force

And finally, it must be recognized that the contemporary ecumenical movement could scarcely have come to be without the impact of the thought and life of the liberals. For it was they who made it apparent that many of the differences which separate the churches are either inconsequential or at least sufficiently far removed from the heart of the gospel that those who disagree about them can at least recognize each other as Christians. However important denominational emphases still seem to those who hold them—and it is quite obvious that to some they appear very important indeed—it is hardly possible without considerable effort to give them the same degree of significance they once held. At the very least—and this is a great gain—those who hold them are almost without exception willing to think them through in serious conversation with those who differ. Without this the ecumenical movement would be impossible, and without the liberal spirit this sort of conversation would be impossible.

So I'm still a liberal. Let no one interpret this to imply that liberalism is a body of truth which can be taken over bodily and held on to with varying degrees of desperation from one generation to the next. I am very sure that I do not agree at many points with the bulk of the liberals of the early years of this century. I am grateful beyond measure to the Brunners and the Niebuhrs and all the other theologians who may in one sense or another be designated as neo-orthodox. The insights they have brought have corrected and deepened Christian thinking at one point after another.

But these men could not be where they are were it not for the liberalism out of which they sprang. What is the need for so ungracious an attitude toward our spiritual progenitors even though we feel that we have in some ways moved beyond them? To call oneself a liberal does not mean for one minute that one is without appreciation for those who reject that title or that one does not share much of their conviction. But it does mean that one is grateful for the contributions which have made possible the developments of thought and life outlined herein, and that one is not ashamed to stand, however humbly, in the succession of the men who have through the years stood in the forefront of a maturing liberalism.

REVIEWS

The Church at Home

MISSION: U.S.A. *By James W. Hoffman. Friendship Press, cloth $2.50, paper $1.25.*

IF THE STORY of missions has seemed uninteresting and even unimportant to many of our people, it has been partly because the missionaries seemed to be moved by stirrings within them rather than by conditions right around them, and sometimes seemed to present the wrong medicine to people's ills in the wrong way. Hence many an uninformed layman has tended to see missions as clerical collars in a cannibal pot.

Certainly none of this overenthusiastic imposition of half-understood ideals upon unprepared foreigners (which indeed hardly characterizes the main stream of the missionary movement) is present in the home missionary work of our churches as James Hoffman tells about it in *Mission: U.S.A.* Here are local churches and their councils and denominations attacking problems on their very doorsteps with refreshing clarity of mind. Here are courageous pastors ministering to lives of "quiet desperation." And yet this work is missionary, because it goes outside the body even of those who come to church on Easter Sunday. It is most heartening to find the missionary spirit, unslacked abroad, channeling itself right here at home through the deserts of today's lives made lonely and insecure by the disrupting forces of our time, and bringing them not a parochial gospel laced with biblical slogans but the new awareness that they share the love and responsibility of God and their fellow men. To many this will be news, and it is as cheering as it is important.

The author, James W. Hoffman, is associate editor of *Presbyterian Life.* He is a comparatively young man, yet he is a deacon in his church and a free-lance writer who has traveled extensively in this country and abroad. The material in this book is the result of first-hand visits to the many points at which our churches are meeting human needs all over the country.

We read of population growth and the efforts to build new churches to meet the need both rapidly and wisely. Hoffman's "seven-day-a-week church responsibility" is an expression which captures the new note in our church life. We find the churches grappling afresh with family problems: helping men and women to understand themselves as husband and wife, as parents, as middle-aged or old people. We see the church at work on problems of city life: labor unions, working coniditions, foreigners, juvenile delinquents. We see the church doing its part in hospitals and prisons, with alcoholics and people in any kind of trouble.

Mr. Hoffman's style is so simple and his subject so vast that some of his statements are perforce platitudes. Yet the world has need of the vision in them and of the driving force to follow their call. In his last words in this book Hoffman makes us want to join him and make his mission a part of ours: "We want to convince all [people], each in his own terms, that their lives are infinitely worth living. Now. From whatever starting point they have. And we want to show them how we know that this is true."

This is a book that every thoughtful American should read, for it deals with people he knows, or should know, and with conditions which affect him and will affect his children. It holds encouragement for those who wonder, for instance, what the church is doing about juvenile crime, servicemen on leave or racial integration. It is an ideal introduction for church groups everywhere that are taking up the 1956-57 home missionary emphasis.

At the end of the book are a good bibliography and a "friendship map" in color, showing the distribution of foreigners, Indians and Negroes in this country.

ROBERT L. EDDY.

Cycle of Confrontation

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY. *By George S. Hendry. Westminster, $2.50.*

THE PRESENCE of the Spirit is always secondary to, and consequent upon, the presence of the incarnate Christ: this is the main presupposition that Dr. Hendry tries to develop. The Spirit completes the cycle of confrontation by confirming the Word (Christ) on the occasion of the church's submission to the means of grace.

This coordinating principle gives unity and freshness to the book. It also leads to

oversimplification. The data in the Old Testament must yield to the "soteriological and eschatological" data of the New Testament. Even some of the crucial passages in the New Testament are forced. For example, the breathing of Jesus on the disciples (John 20:22) is identified with Pentecost—possibly out of an unconscious fear that a separate endowment of the disciples for their office as apostles would give comfort to the Roman Catholic doctrine of *magisterium*. Furthermore, the economical work of the Spirit in glorifying Christ is not always successfully distinguished from the essential relations in the ontological Trinity. Barth's confusion on this particular question is rather nicely handled, but not decisively.

Presbyterian Hendry (he is Charles Hodge professor of systematic theology at Princeton Theological Seminary) does not hesitate to subject both Calvin and the Westminster standards to some rather stinging criticism. Calvin is scored on at least two counts. First, he made the testimony of the Spirit *in* the Word contingent on the testimony of the Spirit *to* the Word, that is, to its divine authorship. This error presumably laid the foundation for the orthodox doctrine of inspiration. Second, he did not recognize that the faculty of moral and rational self-transcendence in man is really man's spirit separated from God's Spirit.

Turning to the Roman Catholic Church, our author charges that it destroys the gospel by giving the hierarchy a possession of the Spirit, and thus of Christ, that is not equally the possession of all in the church. The Spirit is the soul of the Roman Catholic Church, its duty being to keep the hierarchy infallibly in touch with the authority, laws, and incomplete mediatorial work of Christ.

As to Anglo-Catholicism, he holds that it is imperfectly Reformed. The bishops of the Anglican Church, like those of Rome, claim the Spirit in a way that the laity cannot. This destroys the common participation in the Spirit that formed the very stuff of church unity in the days of the apostles. Romanism and Anglicanism look to governmental unity; Scripture looks to spiritual unity. The leaders in the ecumenical movement would do well to underscore this biblical note.

Orthodoxy is charged with diverting the Spirit into the mechanical and external work of inspiring words in the Bible—such as the list of the dukes of Edom and the speeches of the friends of Job. Dr. Hendry asserts that the inspiration of passages cannot be considered apart from their testimonial significance. He follows the language of Luther that the "Bible cradles Christ," though he adds the new note that the church is the nursery in which the cradle lies. Orthodoxy, I feel, will be unimpressed with this analysis of the problem of inspiration. Princeton Seminary's great champions of yore, Charles Hodge and B. B. Warfield, amassed a respectable amount of exegetical evidence for plenary inspiration. This evidence cannot be ignored.

Hendry seems to be stronger on historical data than on exegetical. This makes the historical parts of the book the more interesting. The reader will sit tall when he is told why the weaknesses of the Niceno-Constantinopolitan creed prepared the way for the split between Eastern and Western Christianity in 1054. There are some other nice surprises in the book, too, such as why Barth's defense of the *filioque* clause logically leads to the double generation of the Son.

This book can be profitably read by all who already know quite a bit about the person and work of the Spirit but do not think they know all there is to know.

EDWARD JOHN CARNELL.

Bible versus Koran

ISLAM AND CHRISTIAN THEOLOGY. PART II, VOLUME 1. *By J. Windrow Sweetman. Lutterworth Press, London. Obtainable from Alec R. Allenson, 635 E. Ogden Ave., Naperville, Ill., $5.50.*

BECAUSE of the growing interest in the relations between Islam and Christianity today, there is great need to penetrate the theological encounter of the two faiths in earlier centuries. Whether or not Prof. Sweetman stirs the will to such penetration, he certainly equips any mind that wills it. It is eleven years since the first volume of Part I of his monumental work appeared, followed by Vol. 2, Part I, in 1947. Now, almost a decade later, comes Vol. 1 of Part II. There remain Vol. 2, Part II, and the final—and perhaps most anticipated—volume, on "Critical Reconstruction." These two are "on the stocks," but the problems of producing and publishing books of this kind nowadays are formidable to authorship.

It is no reflection on the great erudition and the patient, meticulous judgment which inform the volume before us to warn that the reader also is confronted with a formidable task. It is not simply that the material is often exacting, nor that the author has evidently been obliged to condense a great deal of it, nor yet that the style is in consequence sometimes infelicitous. These are only aspects of a deeper question which the book leaves in the mind: whether any save the expert will be able to sense the whole relevance of what he here finds in such fullness. Perhaps the book is too much a compendium and too little an interpretation. Or perhaps we should await the final volume, which will essay this latter task, and meanwhile salute with gratitude the industry with which the writer serves it.

In the volume under review Prof. Sweetman deals alternately with the main Muslim and Christian protagonists in the period between the 10th and 14th centuries. He reviews the attitudes of the Eastern and Western churches to Islam, leading through Raymond Lull into the "Polemical Climax" (chap. 5). This occupies about two-thirds of the work. Two authors on either side are studied. Ricoldo of Montecroce and Ibn Hazm are paired as writers of confutations, the one of the Koran, the other of the Bible. The second pair—Nicholas of Cusa for Christianity and Al-Ghazali for Islam—are described as writers of "irenical criticism." Thus the reader may assess the content of both Christian apologetic *contra* Islam and the Muslim response thereto in the centuries which saw the first serious attempts to overcome each side's abysmal ignorance of the other.

Much of this polemical debate raises the question whether it did not becloud rather than clarify the underlying issues. A distinct impression emerges that apology in both directions, closely "scriptural" in its appeal and highly involved in the minutiae of metaphysical definition, was largely the prisoner of its own presuppositions. The exchange has historical interest and a few surprises—not least Ibn Hazm's pungent anticipations of some 19th century biblical criticism. But all too seldom does it grapple interpretatively with what lay—and lies—at issue between the two faiths.

If many of its lessons are negative, the story of this ancient encounter, here so painstakingly documented, is one that all who would forward today's Muslim–Christian meeting should peruse carefully. For if old patterns are to be wisely transcended they must be patiently understood. Our debt to Prof. Sweetman is that, in giving us this account of an old debate, he is also serving the creative expression of this Christian generation. In his next volume he plans to trace the development of systematic theology in Islam and its bearing on Christian thought. Then, with justice done to history, he will turn in the final volume from retrospect to prospect.

KENNETH CRAGG.

Pragmatic Religion

RELIGION IN ACTION. *By Jerome Davis. Philosophical Library, $4.75.*

HERE is a book that rises out of a passion for integrity—the integrity that comes when faith is translated into action, when the practices of men's lives match the professions of their lips. "In the last analysis," says the author, "the test of all our pretensions is *what we do.*" He begins by affirming the universality of change and ends with an appeal to build the City of God by changing both ourselves and the society we live in.

The book is organized into three parts: "The Present Social Order," "Guide Posts to Progress," "Changing the Social Order."

The first section is analysis made vivid by a wealth of illustrative material drawn from a rich background of reading and experience. Dr. Davis considers the dynamic power of religion, the threat of "dinosaur power," the poison of propaganda, the danger of economic illiteracy, the challenge of communism. With others, he sees communism as a secular religion and finds the answer in the revolutionary way of Jesus. In a chapter on "Jesus and Social Christianity" he is admirably specific and quotes de Laveleye, a Belgian economist: "If Christianity were taught and understood conformably to the spirit of its Founder, the existing social organism wouldn't last a day." Davis is probably most controversial in his treatment of economics. He questions the profit motive and emphasizes the values of cooperative systems.

Progress, as defined in the second part of

the book, requires racial equality and justice; economic democracy; an international development authority on TVA principles, as advocated by Stringfellow Barr and others; "invincible goodwill"; and individual action.

In the third part Davis attempts to spell out the methods of change, beginning in the family and continuing through church and synagogue, social institutions such as prisons, labor unions, and the United Nations. One of his most original suggestions is for a United Nations university as a world market place of ideas. "The church," he says, "exists in order to fulfill the love of God in human history" and is indispensable in changing the social order. But it must be a church in which beliefs are expressed in action. This is the reiterated emphasis of the book.

Religion in Action is not a literary masterpiece, nor was it intended to be. The style is usually clear and concrete, but sometimes the thought is so generalized that the sentences lose their cutting edge. All this is relatively unimportant; there is here a highly useful arrangement of critical analysis, fact and illustration. Above all the book is a desperately needed challenge to the men and institutions of religion to discover, to create or to release the will to action in the directions indicated.

Each chapter opens with a series of apt quotations from a wide variety of sources and closes with a prayer of genuine perception and penetrating power. This unique feature of the book adds greatly to the force of its argument. The final chapter asks, "What will you do with your life?" and concludes: "The Kingdom of Heaven is within your reach." NORMAN J. WHITNEY.

BY THE WAY

They'll Run If We Run Them!

By Edward W. Greenfield

IN THE MERRY Tavern Month of May, 1955, the dispensers of alcoholic cheer in Princeton, Indiana, ran a series of advertisements in the local daily. Their purpose was to convey to the inhabitants of this pleasant, prosperous, well-churched city and of the county of which it is the seat the impression that the local taverns were highly desirable substitutes for the comforts of home. It was in the great old American tradition, they said, to indulge in the mellow camaraderie of good friends, hearty hosts and benevolent spirits of which the tavern had been the amiable custodian since the days of Peter Stuyvesant and Daniel Boone. The local proprietors, doubtless borrowing the language of some Madison avenue poet-laureate, were quite lyrical about the friendly offices they performed.

The Princeton Council of Churches, then in its first month of organization, was too obtuse to appreciate the poetry. One of its officers, a reformed alcoholic, had the temerity to state that he had once been a habitué of these dispensaries of good cheer, had contributed a small fortune to their remaining in business and, except for the grace of God, would have lost his family and his own business through them. The council was disturbed for the additional reason that this was the first time Princeton's *Clarion-Democrat* had accepted copy of this nature.

So the council protested to the *Clarion*. It was a delicate operation, because the paper's managers were friends and members of the local churches. They said that they didn't approve of such advertisements either, but what were they to do? Besides, the public would still be exposed to similar blandishments through television and radio and national magazines. What was the harm in a few more columns of newsprint for which the paper received much-needed revenue?

The ex-alcoholic gently suggested: "Yes, but this is our community newspaper. We can't control what comes from outside, but we like to have our paper represent our community at its best. It's a matter of civic pride."

The management of the *Clarion* is made up of reasonable, decent people. They saw the point. Verbally they vowed that such advertisements would never appear in their columns again. The council was satisfied.

I

The months went by. The paper showered its good will on the young council. It gave front-page coverage and free advertising space to the council's community programs. The council reciprocated by encouraging the merchants to undertake paid sponsorship of a weekly half-page syndicated ad with a wholesome religious message for all to see and read. At Christmastime the *Clarion* proclaimed in a banner headline the findings of a religious census that two-thirds of Princeton's 10,000 people were affiliated with local churches, that less than 10 per cent had no religious affiliation of any kind.

And then, shortly after New Year, it happened again. A national brewer touted his benevolent suds in an attractive quarter-page advertisement in the local press. The council tensed but said nothing; maybe there would be no repetition. But as time passed it became clear that these ads were to appear as a regular feature twice each month.

The council took steps again, but this time in a different way. This time it was not going to request the local paper to withdraw the ads; it would answer them in paid ads of its own. The writer sent a letter to the Indiana temperance league asking if it could furnish a mat or cut illustrating the "other side" of the alcohol ads. He was disappointed to learn that nothing of the sort was available. The picture of the "other side" would have to be painted in words. It was painted. In bold, attention-arresting type prepared for a quarter-page, it said:

THE OTHER SIDE OF THE ALCOHOL ADS

We wish we had a picture to show you of some of the people you see in advertisements happily and pleasantly drinking alcoholic beverages *afterwards*.

In all too many cases it would not be nearly so pretty as the picture the beverage advertisers want you to see. It would not be a picture they would dare to print.

It would be a picture of 3,000,000 alcoholics in America.

It would be a picture of 3,000,000 more problem drinkers, most of them on the way to alcoholism.

It would be a picture of 10,000 to 15,000 mangled bodies—the 20 to 40 per cent of the accidents on our roads each year in which alcohol is involved.

It would include the stories you read in newspapers of soldiers drowned, of women raped and slain, of homes broken, of children brutally treated.

We hesitate to mention some of these things because they sound like the ravings of a blue-nosed crank.

Yet the evidence for these things appears under the headlines of the very newspapers which print the ads which tell you "beer belongs," it's polite and respectable to drink, it marks you as "a man of distinction."

It is often argued that the majority of people drink in moderation, and that the alcohol advertisers are interested only in moderate use of their product.

This may be true.

Yet every alcoholic started as a "moderate drinker."

Every accident on the road, every crime, every broken home due to alcohol came from someone who started drinking "in moderation."

The alcohol advertisers are interested only in showing the pleasant atmosphere in which drinking begins.

For the sake of honesty we want you to see the same picture when it has reached its end—all too often a dead end.

It is not a happy or pleasant picture.

It is a picture the alcohol and tavern business is afraid to advertise!

Respectfully,
THE PRINCETON COUNCIL OF CHURCHES.

The next display of two delightful young people enjoying a glass of amber brew was scheduled to appear two weeks hence. We took our copy to the newspaper office and laid it on the business manager's desk with the request that it be run across the page from the next alcohol ad. The council of churches, we assured him, would pay for it at the prevailing advertising rate. The business manager said emphatically: "You're right! We don't like those ads any more than you do. We'll run it, and it won't cost you a cent."

They were brave words. And they were to cost something. Second thoughts prompted the business manager to send a copy of "The

Other Side" to the agency which handled the brewer's broadsides. He considered it only fair, he said, to let them know what was going to happen. (Afterwards he was gently reminded that the churches of Princeton had not been shown a similar courtesy when the beer ads were suddenly sprung on the community.) Let it be said to his credit, however, that when the angry long-distance calls came from the agency headquarters in the east he stood by his guns. The agency demanded to know what was going on out there in Princeton, who did the council of churches think it was, and how dare the paper even consider running the council's answer.

The manager's dander was up. He told them that he wasn't going to let any agency from out of town tell him how to run his newspaper. Two days later came letters canceling the agency's account with the *Clarion-Democrat*.

It cannot be said that the newspaper management was happy. Long conversations were necessary to explain the position of the churches—that their purpose was in no sense to encroach on the prerogatives of the press. In the end the management bowed, not to the churches but to their own consciences. The publisher said a significant thing: "It's costing us money, but we won't run the beer ads again. That's our promise. And I want you to know that the only reason we're letting you win is that we know you're right, and we're trying to be good Christians too."

II

A professional temperance worker has told me that most periodicals which carry alcohol advertising will refuse the kind of answering ads that succeeded in Princeton. I want to question that. Princeton isn't the only place that has publishers with a Christian conscience. It will take money, but I humbly submit that paying for newspaper and magazine space and for time on the air to present the "other side" may be one way of combating the insidious propaganda put out by the purveyors of alcohol and their advertising agencies. When the churches stand up and fight, the agencies are scared to death. If the churches run them they will run!

None of us is at war with the press. We wish in no way to abridge its freedom. If publishers choose to accept alcohol ads, that's their privilege. But if they really mean it when they talk about freedom of the press it is likewise their privilege—and their obligation—to accept paid advertisements for the other side. So at least it seems to me. Am I incredibly naive? Well, how often and how seriously has a campaign of counteradvertising been tried? It is a method used by political parties and in labor-management disputes. Why not for alcohol?

CORRESPONDENCE

Nuschke Remained

SIR: I want to express my appreciation of Theodore A. Gill's two articles on German Protestant renewal (Sept. 19, 26). One can hardly find so much understanding of our terrible situation in a divided Germany in foreign papers. The comments on the Evangelical academies and the Kirchentag were excellent. One little mistake: Vice-Premier Nuschke of the Soviet zone did *not* leave the Kirchentag, in spite of his announcement that he would do so, but was still present at the final assembly.

REINHARD GROSCURTH.

Bremen, Germany.

McCormack *Plus* Eastland

SIR: In his letter (Oct. 31) R. B. Gustafson declares that the lesson to be drawn from the sneak-through of Rep. McCormack's Philippine war claims bill is in effect: Don't vote for a Roman Catholic as senator or representative, let alone president. But he neglects to consider the role of Sen. Eastland of Mississippi, chairman of the Senate judiciary and a Methodist, who paved the way for last-minute passage in the Senate. Would Mr. Gustafson conclude from this that we should never vote for a Methodist to fill those offices? [And] isn't it true that the presidents who have "done things" for the Vatican by maintaining U.S. diplomatic relations with it have been non-Catholic? Voters who think they can solve the problems of church-state relations by voting according to the candidates' religious labels are only deluding themselves.

STANLEY LICHTENSTEIN.

Arlington, Va.

Letter Date Oct. 29

SIR: In your editorial paragraph "Must Nasser Be Slapped Down?" (Oct. 17), you state that Sir Anthony Eden resigned from the Chamberlain government at the time of the Munich crisis. This is not so. He resigned in February 1938, before Hitler's seizure of Austria and seven months before Munich. After this initial inaccuracy one is not surprised to find your other statements and conclusions so glib and uninformed. In effect, you criticize Britain and France for abusing and trying to humiliate Col. Nasser merely because he "asserted control" over an international waterway. What a multitude of sins that phrase conceals! Nasser broke solemn engagements in which Egypt had entered, and one would have expected a paper like The Christian Century at least mildly to rebuke him for his act of international immorality. . . . It is more than likely that if Nasser is allowed to get away with his illegal act (which is what you seem to want), his next step in his march of aggression will be against Israel. You should be aware that in that event the United States is under the tripartite pact in honor bound to go to the help of Israel. You may then have to revise your good opinion of Col. Nasser.

G. M. MURRAY.

Esher, Surrey, England.

No, Mr. Unna

SIR: Theodore Gill wrote with unusually clear perception in his recent editorials concerning Cyprus, the Suez situation and Palestine. The letter of I. D. Unna in your issue of Oct. 24 is, unfortunately, an overstatement of several half-truths. The well documented fact is that neither the Zionists nor the Arabs had any intention of accepting the U.N. partition resolution. It is quite true that Arab leaders made the extreme sort of statements Mr. Unna quotes. It is equally true that Zionist spokesmen were just as vehement and violent in their statements.

Mr. Unna places the "invasion" date of the seven Arab armies as May 15, 1948. Had Mr. Unna listed the dates on which Tiberias, Jaffa and some 12 Palestinian cities and towns capitulated to Zionist armed forces, your readers would have clearly seen that the "invasion" of the seven Arab armies took place following and not preceding the Israeli invasion of Arab Palestine. The legality of their presence on Palestinian soil was certainly not less than the legality of the presence of the armed forces of Haganah, the Irgun and the Stern gang.

The trouble in almost all discussions of the situation in the Middle East is the widespread use of half-truths in order to prove a contention by one side or the other. What remains desperately needed, if the American public is to understand the desperate situation in the Middle East in time to save the Middle East from being lost to the free world, is full and unbiased reporting of the truth of the situation. Theodore Gill has made just such reports.

GARLAND EVANS HOPKINS.

Herndon, Va.

Omission Rectified

SIR: Your editorial (Oct. 22) about the Haystack sesquicentennial celebration at Williams College was gratifying to me as a staff member of the American Board of Commissioners for Foreign Missions. I am sorry, however, to see no mention of the American Board in your article. I hope it is not unpardonable pride for us to recall that it was not only the American foreign missionary movement which came into being following the Haystack, but specifically the American Board, the oldest of the foreign mission organizations on American soil. Williams College specifically recognized the connection between the Haystack meeting and the American Board in awarding honorary degrees to two American Board leaders at the convocation addressed by John Foster Dulles. Both Alford Carleton, executive vice-president, and Luther Fowle, who gave

many years of outstanding service in the Near East mission, were singled out for special honor as representatives of the American Board.

DAVID M. STOWE,
Educational Secretary.

American Board of Commissioners
for Foreign Missions,
Boston, Mass.

[Previous news stories had dealt with the American Board's celebration.—ED.]

No Stereotypes!

SIR: Every article aiding integrating of schools is welcome. But please discourage writers from using such terms as "the south" and "the Negro" and "southern whites" and "southern Negroes," as James Dabbs did in his article (Sept. 19).

"The south" is composed of many sections and many individuals. And individuals differ from place to place and in each locality. Editorials in the *Shenandoah Valley* of New Market, Va., have consistently protested the official position of the governor and the action of the legislature. Lillian Smith and Judge Waring are part of "the south." So are many members of the N.A.A.C.P. It is those who do not fit into the term "the white south" who have helped to bring changes in the conditions of "the Negro."

Mandaree, N. D. LOUISE GALT.

It Needn't Happen

SIR: In The Christian Century for Oct. 17 Edward John Carnell makes "A Proposal to Reinhold Niebuhr." Being no theologian, I refrain from becoming a third man in the Carnell–Niebuhr discussion. With some 35 years of experience with various aspects of the American racial problem, however, I do wish to question the combination of dubious ethics and distorted economics implicit in Mr. Carnell's reference to the effects of property-purchase by a Negro "in a fashionable suburb."

Available evidence does not support his assumption that "real-estate values are certain to plunge" as a result of Negro residence in an otherwise white neighborhood. It is true that this has been a result in instances when ignorant panic has joined with blind prejudice to send householders hurrying out of neighborhoods because Negroes have moved in. However, it is equally true that communities in parts of the country with comparatively relaxed racial attitudes offer numerous examples of Negroes moving into neighborhoods as the first of their race and developing amicable relationships with their neighbors within a short time. This has happened in "fashionable" and middle class as well as unfashionable neighborhoods.

As a matter of fact it might be asked: What is a fashionable neighborhood? Fashionableness depends on a subjective judgment. Similarly, when Mr. Carnell remarks that "there is still a comfortable physical distance between Harlem and the faculty apartments of Union Theological Seminary," this emphasizes that distance, like fashionableness, involves relative values. Negroes do not live solely in Harlem, and there are many thousands residing within two or three blocks of the seminary.

The important point is that, with what I'm sure is complete innocence, Mr. Carnell has given further currency to an ancient but false stereotype—that the entrance of Negroes into a neighborhood and the destruction of real-estate values are inseparably connected. I believe that the very error involved in this proposal to Dr. Niebuhr underlines the soundness of the position to which Mr. Carnell takes exception. Theologians who are concerned with Christian ethics rather than orthodoxy *must* "come to terms with the race issue" by confronting "contemporary man" not only with "contemporary sins," but also with enough evidence and accurate information to enable man to help himself in finding the truth.

LESTER B. GRANGER,
Executive Director.

National Urban League,
New York, N. Y.

SIR: Edward Carnell, writing as a friend of Billy Graham, warms the seat of complacency and fills the air with confusion in attempting to justify a lack of forthrightness by the Christian evangelist on the issues of the day. When he comes clearly to the point—and that seems to happen infrequently—I have grave doubts about the accuracy of his information. For example in referring to the purchase of a home by a Negro in a "fashionable suburb" he indicates "real-estate values are certain to plunge." This has not been borne out by the facts and figures that come from appraisers who have studied this problem. More serious, however, than the inaccuracies is the tone—"but if we let the Negro buy a house." It is just the spiritual snobbishness which permits us such statements that underlines the lack many of us feel throughout campaign evangelism.

On the other hand the agonizing statement from Henderson by Sumpter Logan and Theodore Braun with its forthright, unequivocal position in times of crisis, brings to one's heart a prayer of thankfulness that the church still contains those who have in mind and heart the true evangelical message.

RALPH A. ROSE.

Friends World Committee,
Wilmington, Ohio.

Two from Pasadena

SIR: In your editorial "Bombs and Ballots" (Oct. 31) you conclude that "the issue therefore is truth—the right of the people to know." With this one readily agrees, but don't you stop short of something else that needs saying in a Christian journal? The knowledge we already possess confronts us with the moral implications of H-bomb testing, a phase of the problem ignored in campaign speeches and press comments opposing the cessation of tests. What right do we or any nation have to poison the earth's atmosphere on which the very existence of the human race depends? To have used atomic power in the first place mainly for producing weapons of mass destruction is alarming evidence of moral decay. To insist on continued testing of these weapons at the risk of the physical degeneration and possible extinction of mankind verges on moral bankruptcy.

We as a nation may insist on having H-bomb tests, but we cannot also claim the moral leadership of the world in waging peace. What is most needed in this fateful hour is not more nuclear weapon tests, but more experimentation in the art of living cooperatively with all nations.

J. STUART INNERST.

Pasadena, Calif.

SIR: Your apparent approval of Mr. Stevenson's proposal to end the testing of hydrogen bombs makes me wonder whether you have read what the Russians have been doing to almost defenseless Hungary. Of course the Russians may promise to halt their hydrogen bomb work but is not the rate of exchange on their promises greater than on the Kerensky rubles? Do you really want our country to expose the point of its chin while an unprincipled aggressor is dancing around the ring? You may have a wife and some children at home that should have a chance even though you may be bored and tired of life.

H. P. HAMMOND.

Pasadena, Calif.

P.S. Notice you have discontinued the excellent devotional articles you ran early last spring and summer. Could it be that a magazine opened with prayer could not run some of the malicious stories that you have published during the past weeks, such as the article on Billy Graham and the "Analysis" of Mr. Eisenhower and Mr. Stevenson's private religious life? H.P.H.

God and the Bomb

SIR: Three thoughts occur to me as I ponder the significance of the title "The Bomb Under God" (Oct. 17):

Someone ought to warn God.

Are there still folk who hold the naive notion that we can blow Him sky-high?

It could be a mistake; maybe it's under us.

WILLIAM B. METCALFE.

St. Cuthbert's United Church,
Toronto, Ont.

Does It Work?

SIR: In his article "Karl Barth Reaches Seventy" (Oct. 17), Elmer G. Homrighausen quotes the following from Barth's letter of 1938 to a Czech soldier: "Every Czech soldier who fights and suffers in this case . . . will do it for the church of Jesus Christ also." Will Mr. Homrighausen now find out from Mr. Barth the benefit to the church of Jesus Christ which accrued from the fighting by the Czechs, and what benefit (if any) has accrued to the Czechs in return? Such accruals if fully set forth should greatly hearten all military-minded Christians, and increase their zest for similar wars to come.

Anacortes, Wash. LEE W. LYNNE.

NEWS of the CHRISTIAN WORLD

Tragic Events Shock Britain

People 'Benumbed' at Possible Outcome of Government's Course of Action; Churches Request Interview

LONDON, Nov. 2.—Not since the days of the Hoare–Laval fiasco and the repudiation then of the authority of the League of Nations have Britons been so deeply shocked by their government's action on an international issue as in the case of Egypt and Suez. Responsible opinion is benumbed at the prospects ahead. It sees that the so-called "police action"—or "armed conflict," to use Prime Minister Eden's phrase—opens a phase of conflict in the Middle East which can only have tragic results. What is even more deeply felt is the disruption of working relationships with the United States. In time no doubt the details of how the lines of communication and information between London and Washington were cut at the critical hour of decision will throw light on a dark patch of history. Meanwhile, it is important to record from London to America that bewilderment and humiliation are dominant here. The Archbishop of Canterbury spoke for Britain's Christians when he referred to the deep division among us, and to the repudiation of law as seen in the government's action.

Church Council Group Requests Interview with Eden

In view of the critical developments in the Middle East, the standing committee of the British Council of Churches' international department called an emergency meeting yesterday. It requested the council's officers to seek an interview with Prime Minister Eden to discuss the points made in the letter sent him by the department Sept. 19. The letter declared that action by the British government must be such as to command the moral assent of our people, and that this assent will most effectively be secured by remitting disputes to the United Nations. Further, it declared that when British interests are involved it is more, not less, important that Britain invoke the processes of the United Nations at the earliest possible moment, and show its good faith by supporting that body in establishing a responsible international society.

Congregational Clergy Suffer As Living Costs Rise

While the general level of salaries and wages in this country has risen by almost 100 per cent in the past eight years, the cash stipends of Congregational ministers have risen by only 33 per cent. The Congregational Union of England and Wales says this 33 per cent rise has been entirely wiped out by the higher cost of living. A call is being issued to Congregational churches affiliated with the union for increased giving to the Maintenance of the Ministry fund. The situation of retired ministers and of ministers' widows is described as "desperate." After 40 years' service, a minister is entitled to an annual pension of $280 if his total income is no more than $840 a year. A minister's widow receives $140, but only if her total income does not exceed $420. These income limits cause considerable distress, since many retired persons are prevented from earning "outside" money to supplement their allowances.

Anglicans Increase Income From Investments

By transferring its capital funds from fixed-interest investments to industrial securities, the Church of England has increased income from its investments 52 per cent over 1948. Total income from these sources for this year is over $30 million—around $2 million more than in 1955. The small parish clergyman is feeling the benefit of the increase. The average income of 11,387 Anglican clergymen is now about $1,800 a year—little enough but considerably better than the $1,000 average in 1948. Of every $2.80 received in dividends, $2.45 goes to stipends and pensions.

English Presbyterians Get New Headquarters

What is likely to be the most graceful denominational headquarters in London is approaching completion in Tavistock place in Bloomsbury. Eleven years ago the Presbyterian Church of England's then almost new building was destroyed by a rocket bomb, with tragic loss of life. Since then the denomination has had its offices at the Presbyterian church near the Marble Arch, and has been raising funds for the new building which it hopes to have ready for occupancy by February. It is a slightly enlarged version of the beautifully light and modern building wrecked in 1945. In addition to a war damage payment of about $125,000, $80,000 has had to be found. English Presbyterians have been greatly cheered by the gifts which have come spontaneously from overseas. German churches sent 3,600 marks for the building fund—a poignant reminder of a friendship which survives death and destruction.

Pilgrims' Church Reopened

The Pilgrim Fathers Church in Southwark, London, where the Pilgrims worshiped before setting sail for America in 1620, was reopened recently with a ceremony in which Winthrop Aldrich, the U.S. ambassador, participated. Meanwhile, at Brixham, Devon, the second *Mayflower* has been launched, preparatory to its journey across the Atlantic next April. (See The Christian Century for June 27, p. 776.)

And So Forth

Paul D. Sturge has retired after 21 years as secretary of the Friends Service Council. His successor is William Barton.

Sale of State Premium Bonds, by which investors get prizes on the drawing of numbers, started Nov. 1. The churches are divided on the question of whether the plan is gambling. The Archbishop of Canterbury describes the scheme as nothing less than "pure chance."

Methodism is to launch a series of one-day schools of evangelism under the direction of W. E. Sangster, who believes that only 10 per cent of the British people are in "vital contact" with a church.

CECIL NORTHCOTT.

Kyodan's General Assembly Meets

United Church of Japan Hears Reports on Year's Progress—Votes to Form Overseas Mission

TOKYO, Nov. 1.—Four hundred regular and 30 associate delegates attended the General Assembly of the United Church of Japan (Kyodan), which opened at Fujimicho Church Oct. 23. In his opening sermon Moderator Takeshi Muto said that though the church in the past year fell short of a proportionate advance toward doubling its membership (the goal of the centenary movement), the decline of the preceding years had been checked and small gains made. There was an increase in the number of preaching places and churches from 1,455 to 1,507, of baptisms from 7,879 to 8,538, and in average attendance at morning worship from 46,268 to 49,012. Average Sunday school attendance, however, declined from 104,256 to 99,691. Mr. Muto was re-elected moderator.

Research Institute Will Continue

The research institute on the mission of the church organized during the biennium as authorized by the last General Assembly came in for vigorous discussion. Fairly full report was made of the five research sections, and the report on teachers' unions in Christian schools was debated. A 1957 budget for the institute of 1,170,000 yen (about $3,250) was approved. Although the institute considers this sum inadequate, the Kyodan is making considerable sacrifice to provide it by reducing its grants to already established departments and committees. Members of the special committee on financial independence presented straightforward reports. Chairman Ichikawa earnestly expressed appreciation of the cooperation received from abroad, but deplored the fact that each year shows an increase of aid from abroad. A plan for vigorous effort to increase domestic giving was adopted in principle. The assembly instructed the executive committee to proceed with organization of an overseas mission agency. There was some objection to the term "overseas" on the ground that since Okinawa is to be one of the fields of service, its use might be considered as denoting "foreign" and hence give the impression that the church is not clearly maintaining the position that Okinawa is still part of Japan. Plainly, this action was intended to give the Kyodan an agency to correspond with the overseas mission boards in Korea and the Philippines, and to implement its membership in the Asia Council on Ecumenical Mission.

Forego Broader Representation In General Assembly

Kozo Kashiwai presented a long report on the proposed reorganization of the central structure of the Kyodan. It was determined that financial considerations would make it impossible to fulfill the natural desire for broader representation in the General Assembly. Plans adopted seem to call for in-

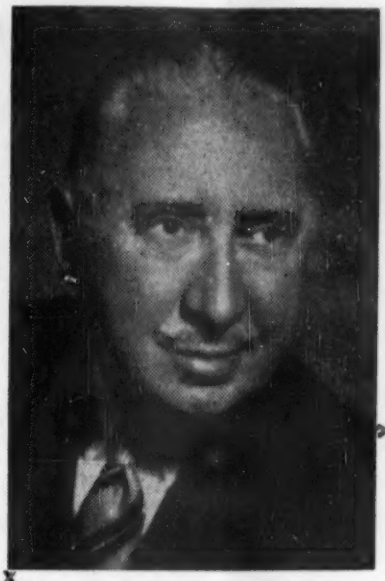
creasing the emphasis on committee responsibility. The office of general secretary will be renamed "head of the general affairs department." Certain important functions now being performed by Secretary Niwa will be made specific and others added. Greetings were brought by visitors from the United States: Mrs. Frank Brooks, retiring president of the Methodist Woman's Division of Christian Service and a member of the World Council of Churches' Central Committee; Virgil Sly of the (Disciples) United Christian Missionary Society; Theodore A. Gill of The Christian Century staff; and a group of Presbyterian women for whom Mrs. R. G. Carl served as spokesman.

Mrs. Cho Reports on Visit to China

Mrs. Kiyoko Cho, pupil of Reinhold Niebuhr who has translated some of his works into Japanese, spent about a month in Communist China this summer, visiting most of the principal cities. She has been giving, in general, a favorable report on the situation as she saw it, though in private conversation she has not been quite so optimistic. Some quotes from a recent article in the Japanese Y.W.C.A. magazine the *Pioneer* by Mrs. Cho (better known in the U.S. by her maiden name, Takeda) may be of interest: "The peasants who used to be beggars are now working as members of agricultural corporations and are given lands and houses. They are sure that if they work hard their life will improve. They don't even know the theories of Marxism or socialism. They only know that they are esteemed as people. . . . Laborers, old and young, study very hard. If they want higher education they can enter the universities at state expense. Twenty-two per cent of all the students in Peking University are laborers and farmers. A judge of the family court, a woman with three children, was formerly a factory worker. . . . Laws regarding morals are very strict. There are no prostitutes, bars or cabarets."

Churches Exist, but Without 'Absolute Freedom'

On the situation of the churches Mrs. Cho writes: "Mission universities have become national universities. Only the union theological seminaries in Peking, Nanking, Chungking and Kwangchow remain. . . . There is no absolute religious freedom. . . . Christians said there was no reason to oppose a situation in which human beings were freed from inhuman ways, including poverty. So they had to give over-all approval to the revolution. This does not mean, however, that there is over-all cooperation with the government. Some Protestants cooperate, while some are noncooperative on the ground that Christians are not justified in taking part in politics. Churchgoers worship without interference. They have evangelistic meetings. . . . Christian activities do not get government assistance. . . . There was usually a large congregation at every church I visited. There were also many group activities such as Sunday schools and worship services for children and meetings for youth. . . . Though there is no persecution, Christianity is certainly not welcome in present-day China. . . . There is no Christian student movement. Chinese Christian youth, students and instructors consider it an invaluable freedom to be able to engage in evangelistic activities and study the Bible freely at church and home. They are anxious



RALPH W. SOCKMAN

Minister, since 1917, of Christ Church (Methodist), New York. Preacher on the National Radio Pulpit.

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to get in touch with young people in other countries. . . ."

Protestantism and Japanese Fiction

The October issue of *New Age*, magazine published by the National Christian Council's Christian literature production department for the past eight or nine years, carried a long article on the influence of Protestantism on Japanese literature. "We cannot overlook the fact that the writers who took charge of the mainstream of Japan's literary history were all baptized in Protestant churches," it says. "But when they entered the literary world, they abandoned their faith and left the church. . . . The prevalent attitude was that reading novels was dangerous for the faith. So the churches concluded that to write novels was not appropriate. . . . The literature which these writers produced was patterned after modern literature in Europe. It was theoretically against religious faith. [The writers'] confession of faith was based on romantic feelings or emotions, or on extremely idealistic thought. Their confession was Christianity without Christ at the center. They did not have a redemptive experience before Christ on the cross. . . . Akutagawa could not find salvation in the world of art. So he chose suicide as the destiny of the teacher in his *Kokoro*. But he found the Bible in his despair, and Jesus Christ in the Bible. The only book on his deathbed was the Bible."

In Brief

Church World Service recently dispatched 63 freight cars loaded with rice, powdered milk and other relief supplies for the distressed areas in Hokkaido where unseasonably cold weather has cut down the rice crop disastrously.

Soichi Saito retired Sept. 30 as general secretary of the Japanese national Y.M.C.A., but his abilities will still be at the service of the "Y" and the entire Christian movement. His successor is Saburo Nagai, who has been associate secretary.

The Christian Center, most of whose property is legally held by the Christian Literature Society (Kyobunkwan), is seriously in debt. Its problems are being attacked vigorously and with some promise of success by Tomito Muto, who has been named general manager of the society. Muto is editor of the *Christian News* and prominent as a leader in the Lacour evangelistic movement. During the war he held a high government post. DARLEY DOWNS.

Armenian Prelate Expelled From Jordan

Archbishop Tiran Nersoyan, second-ranking Armenian Apostolic Church prelate in the Holy Land and a U.S. citizen, has been expelled from the Old City of Jerusalem by Jordan's interior ministry, Religious News Service reports. No reason for the expulsion was given. In September, the Jordan supreme court upset a government decree ordering the archbishop deported for allegedly engaging in politics and maintaining relations with Soviet Armenia and the Eastern Orthodox patriarchate at Istanbul. An Armenian church spokesman denounced the decree as "ludicrous," pointing out that every senior Armenian clergyman must "maintain relations" with the church's holy see at Etchmiadzin in Soviet Armenia.

Woman Ordained By Presbytery

Margaret Towner Is First Since U.S.A. Assembly Opened the Way—Urge More Catholic Catechists

SYRACUSE, N. Y., Nov. 2.—The first woman to be admitted to the ranks of the Presbyterian, U.S.A., clergy since the door was opened by the denomination's General Assembly in May is Margaret Towner, director of Christian education at First Presbyterian Church, Allentown, Pa. She was ordained last week by the Cayuga-Syracuse presbytery at her home church, First Presbyterian of Syracuse. Miss Towner is a graduate of Carleton College, Northfield, Minn., and earned the B.D. degree at Union Theological Seminary, New York city. The ordination sermon was given by Walter H. Eastwood, Allentown pastor; the charge, by Herbert S. Shroeder, pastor of First Presbyterian, Watertown, N. Y.

Sound Call for More Catholic Lay Catechists

The 10th national congress of the Confraternity of Christian Doctrine held recently in Buffalo brought together over 2,000 Roman Catholic clergy and laymen from North, Central and South America. In the opening address Bishop John J. Wright of Worcester, Mass., set forth the need for "thoughtful but impassioned preaching." Major emphasis throughout the congress, however, was on the Christian training of youth. Archbishop Patrick A. Boyle of Washington, D. C., declared that the church in the United States should have 100,000 lay catechists to help it transmit religious truth to youth; that America's 33,000 lay catechists are too few in view of the fact that 4,500,000 Catholic boys and girls are not enrolled in parochial schools. He observed that it is unfortunate that the increase in the number of persons in religious vocations has not kept pace with the increase in the Catholic population, which has soared so high that the church's educational facilities are utterly inadequate. Francis Cardinal Spellman of New York urged parents to "devote more time to their children and with compassionate understanding listen to them and counsel them in their problems."

Students' Interest Shifts from Social to Theological Matters

Reporting to the directors of the New York state Student Christian Movement on the national S.C.M. conference last summer, Chaplain Robert Bevan of the University of Rochester said that college students today present a striking contrast to those of 20 years ago. At that time, he said, they were indifferent to theological issues, feeling that theology was irrelevant to life, but were ready to make all sorts of pronouncements on social issues. Today's student generation is keenly interested in theological issues and feels competent to discuss them, but fails to see the relevance of theology to social matters. The students' reserve on social matters, Chaplain Bevan feels, stems partly from the fact that social issues are more complicated today than they were in the 1940s, and partly from the failure of student advisers to stimulate social thinking. Ray Sweetman, who has given his adult life to the student movement as New York state secretary, is to retire at the end of the current academic year.

Rees Scores Partisanship On Israeli–Arab Issue

Unconsciously anticipating events of the present week, Elfan Rees, British Congregationalist who is commissioner on international affairs for the World Council of Churches, told the October meeting of the Syracuse ministers' association that Christians in both the United States and England have become so "grievously partisan" in regard to the Israeli–Arab dispute that they have lost the right to mediate in the situation. Unless this matter can be taken out of politics, he said, the Arab refugees will remain refugees. Their problems are increasing. Over 200,000 children born in the refugee camps during the past seven years know no other home. The Arabs have done nothing to alleviate the situation because their politicians prefer to have the refugees remain a bartering factor.

Albany Reformed Church Claims Oldest Pulpit

First Church in Albany (Reformed Church in America) claims the distinction of having the oldest pulpit in America. It has just celebrated the 300th anniversary of the pulpit's arrival in this country from Holland, in exchange for 25 beaver skins. The pulpit, still in use, has attached to it a half-hour glass which in early days was turned five times during the sermon. The rooster weathervane atop the church was purchased at the same time as the pulpit. It is scarred by bullet holes said to have come from Indian guns.

Reuther Proposes Huge Grant to Education

At the 18th annual convention in Buffalo of the faculties of the New York state teachers' colleges, Pres. Walter P. Reuther of the United Auto Workers union proposed that the government earmark 1½ or 2 per cent of the "gross national product" over a five-year period as an aid to education. The annual sum—from $6 to $8 billion—would be "peanuts" compared to the military budget, he said. He dismissed as "ideological nonsense" the idea that such aid might result in federal control of education.

And So Forth

Louis M. Hirshson, Episcopal clergyman who was formerly dean of Christ Church Cathedral, Hartford, Conn., has been inaugurated 19th president of Hobart and William Smith Colleges in Geneva, N. Y.

Earl J. Lowell is the new chaplain at the University of Buffalo.

The will of a retired industrialist in the village of LeRoy gave $24,000 to be distributed among the eight churches of the community. WALTER D. CAVERT.

Catholic and Protestant Scholars Meet

Representative scholars from Roman Catholic, Anglican, Orthodox and Reformed churches met at the Benedictine monastery at Chèvetogne, Belgium, at the end of September to consider together "The Holy Spirit and the Church."

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Catholic 'Crisis' Seen in Brazil

Sociologist Declares Majority, Which Calls Itself Roman, Adheres Rather to 'Idolatry'

SÃO PAULO, BRAZIL, Oct. 22.—*Catholicism in Brazil*, by the prominent sociologist Thales de Azevedo, is hailed by critics and his fellow sociologists as "unique," because it treats religion objectively, not polemically or with "antagonistic fanaticism," as is most often the case in this country. Azevedo's book, which was published by the national ministry of education, proceeds from the thesis that religion in Brazil faces a crisis, a crisis "concealed" by statistics from the latest census in which 93.48 per cent of the populace declared itself Roman Catholic. The fact is, says Azevedo, that the majority of Brazilians adhere to a "cult" nearer to idolatry than to Roman Catholicism, a "synthesis of Catholicism, Africanism and spiritualism." Contributing to the crisis, he says, is the drastic shortage of Catholic priests; also the fact that, though our constitution refrains from favoring any one church, the Roman Catholic receives generous subsidies, and "the faithful have thus lost the habit of contributing to the upkeep of their churches."

Views Agree with Those Stated by Ataide

This analysis jibes with that of Tristão de Ataide, liberal Roman Catholic and former lay leader of Catholic Action here, whose writings have often been quoted by this correspondent. In his *For the Christianization of the New Age* (1938) Ataide wrote that Protestantism has won such success as it has in Brazil not because it offers a better theology but because it fills the vacuum left by the people's ignorance of Roman Catholic doctrine, and because its proponents exert remarkable zeal. The remedy, Ataide holds, is not to persecute Protestants or restrict their rights, but to develop a militant and active Catholicism as exemplified in Catholic Action: "every Catholic an apostle." Highly respected by Protestants, a disciple of the French philosopher Jacques Maritain whose books he has translated into Portuguese, Ataide has had his troubles with the Roman hierarchy because of his views, particularly on social and political questions. Recently he charged that Spanish Cardinal Segura is as "reactionary" as Franco.

Catholic Leaders Admit Charges Of 'Decadence'

A number of Brazil's Roman Catholic leaders have been interviewed about a recent article in the North American Catholic magazine the *Sign*. The article, written by the missionary priest Albert J. Nevins, charged that Catholicism is "dying" in several Latin American countries, including this one. It aroused wide interest here. Queried by newsmen, Fr. D. Helder Camara, assistant to the Roman Catholic bishop of Rio de Janeiro, acknowledged that there is in Brazil "more Christian feeling than conscious, practiced Christianity." He laid our religious ignorance to the shortage of priests. Nevins' charges, he pointed out, are not news; even our bishops have said as much. He suggested that Fr. Nevins' pessimistic tone was designed to encourage the raising in North America of funds for Catholic missions in Brazil. Another Brazilian priest, Fr. Negromonte, said it is true that Catholicism in Latin America is "decadent, without doctrinal content." In two generations, if present trends continue, Latin America will no longer be "Catholic land," he said, while in contrast "Protestant heresy and spiritualism are enjoying evident prosperity."

Anglican Convert Advocates More Catholic–Protestant Contacts

Maria Alberto Torres, daughter of the famous sociologist Alberto Torres, came to know Anglicanism during one of her trips to Europe, later left Roman Catholicism and joined the Brazilian Episcopal Church. Recently she advocated a "blending of Protestant and Catholic mentalities." It is wrong, she said, to become so enthusiastic about a church, a "human group," that one forgets the *real* church of Christ, which cannot be identified with any one church. She proposes that "courageous contacts" be established between the two Christian groups: "every human group can learn from the other." Miss Torres criticized Catholics for distrusting the Bible as a "Protestant book," and Protestants for their "prejudice against some Catholic practices which are simply Christian signs," for instance the sign of the cross.

Protestant Journal Praises French Catholic Philosopher

Christianismo, the liberal Protestant nondenominational journal, praised the French philosopher and Roman Catholic layman Étienne Gilson after he had delivered a series of lectures on "Thomism and Existentialism" before large audiences here this summer. This great authority on medieval philosophy has done much to advance the cause of Christian unity, it said. It listed three evidences that Gilson is friendly to Protestantism: (1) his book *Christianity and Philosophy* (lectures given at the Protestant faculty of theology in Paris), in which he called for an end to Catholic–Protestant attacks based on caricatures and urged the two groups to help each other see "what is the truth"; (2) the homage Gilson has paid to Karl Barth, whose work he calls "valuable to *all* Christian confessions because he teaches unconditional respect for the word of God"; (3) his statement in an interview with David W. Soper: "For Protestants, the church is Christ in the individual, a subjective matter. For Catholics, the church itself is the Christ, an objective matter. The problem is to bridge the gap between these two views." [See "As Catholics See Us," in The Christian Century for Nov. 3, 1948.]

Protestant Is Named to Superior Court

Fernando Euler Bueno, son of a liberal Catholic lawyer father and a Protestant mother, has been appointed to the superior (appeals) court of São Paulo state. Baptized in the Evangelical Church, Justice Bueno is affiliated with no denomination but holds to Christianity as a set of principles for daily life and has always practiced them in his legal work. In this country judges are chosen by competitive examinations. The judgeship is a lifetime career.

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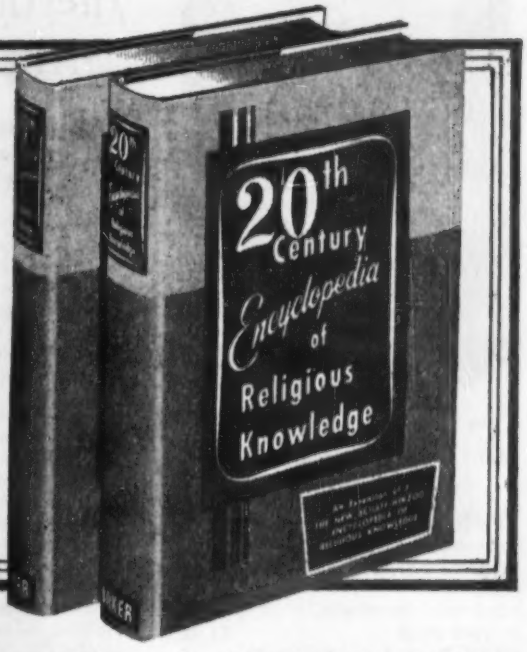

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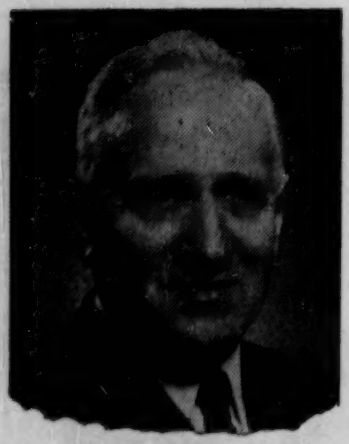

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Inertia Hampers Anticrime Fight

Massachusetts Commission Presses on Despite Legislature's Failure to Support It Fully

BOSTON, Nov. 5.—The Massachusetts crime commission is experiencing hard sledding in its efforts to uncover and prosecute organized racketeering in the state. The commission has been kept alive only through constant and widely publicized pressure of press and public on the legislature, which has repeatedly tried to let it die by withholding funds for its operation. Its chief target has been the $150 million-per-year gambling "industry," which serves also as a treasury for organized crime in other areas. Indicative of the extent of the problem is the fact that a year ago the FBI declined to include the Boston figures in its "Uniform Crime Reports" because it felt they were inaccurate and understated. Its rejection did not stimulate Boston's conscience on law enforcement; this year Police Commissioner Sullivan did not even send Boston's statistics to the FBI. Another case in point is the commission's investigation in Winthrop, which established that illegal gambling was being carried on there not only privately but by such "respectable" institutions as the yacht and golf clubs and the Elks. The only concrete result of the Winthrop investigation was that the policeman who testified before the commission was threatened with disciplinary action by his superiors.

Constitute Another Radio-TV Commission

On Oct. 25, in Taunton, a southeast area commission was set up by the Massachusetts council of churches' radio-TV department. One of several such commissions established in the state under the leadership of the council's radio-TV minister, Joseph E. Porter, it is designed to integrate and make more effective the religious programing of stations in the area. This aim will be pursued through training workshops, program evaluations, and correlation of activities by denominational and interdenominational agencies.

Ecumenical Conversations at Grass Roots Continue

The ecumenical conversations on "The Nature of the Unity We Seek" in preparation for the September 1957 Oberlin conference on this theme sponsored by the Faith and Order division of the World Council of Churches are proceeding apace in Massachusetts under the leadership of the state council of churches. The first open meeting on this subject was held in Auburn in September. (See The Christian Century for Oct. 24, p. 1221.) A central group under the chairmanship of retired Episcopal Bishop Norman B. Nash has scheduled a series of two-day meetings to be held at various denominational retreat centers throughout the commonwealth during the year. The group comprising about 50 denominational representatives both clergy and lay, plus representatives from councils of churches and theological schools, had its first meeting in Framingham a week ago. Presentations were made on different points of view as to what individual denominations have as their goals in this area, and plans were laid for a December meeting where discussion will center on "dreams for a united church." Participants will speak on the treasures of communions other than their own which they would like to see incorporated in a more united church of the future.

'Nontheological' Discussions Also Held

Parallel to these discussions, studies on the "nontheological obstacles to union" are being carried on under the World Council's auspices by a committee headed by Dean Walter G. Muelder of Boston University school of theology. Dean Muelder has observed that churches are not only religious but also social institutions, and that sometimes when theological agreement is present union is still blocked by considerations sociological, psychological and economic. His committee includes German and Swedish representatives as well as American.

Andover Newton Gets $100,000 Gift

The Andover Newton Theological School has announced receipt of a gift of $100,000 from former Gov. Alvan T. Fuller, prominent Baptist layman of Malden. The gift brings to $600,000 the amount raised in a development program begun in 1952. This has made possible construction of a new dormitory for married students and strengthening of the recruiting and teaching program of this Baptist–Congregational seminary whose roots go back to 1807. The latest gift launches a fund to build another dormitory which it is estimated will cost approximately $250,000.

In Brief

The American Board of Commissioners for Foreign Missions has announced the commissioning of a former Soap Box Derby champion as a medical missionary. Dr. Kirk R. Stetson long cherished a dream, fertilized by the books of Albert Schweitzer and nourished by three years in the navy, to abandon his teaching career and become a missionary doctor. He will be stationed with his wife, the former Burnice Young, at the Mount Salinda hospital in Southern Rhodesia.

Second Church in Newton, one of Boston's oldest, celebrated its 175th anniversary with impressive ceremonies on Sunday Oct. 21. It was in 1916 under the pastoral leadership of J. Edgar Park that this church, rebelling against the stark simplicity of Protestant worship in America since Pilgrim days, erected a magnificent Gothic fane with split chancel and central altar, and instituted a liturgy appropriate to that style of architecture. This is regarded by many as the beginning of the revival of form and liturgy in American Protestant worship and church architecture. Present minister of the Newton church is Ross Cannon.

Following the retirement of Norman B. Nash as Protestant Episcopal bishop of Eastern Massachusetts, Anson Phelps Stokes, bishop coadjutor, automatically became his successor and was installed in office on Nov. 1. The post of coadjutor (with right of succession) will not be filled. On Nov. 3 Frederic C. Lawrence, scion of a Massachusetts family several of whose members have been Episcopal bishops, will be consecrated suffragan bishop.

NATHANAEL M. GUPTILL.

Christian Labor Union Thrives

In Minnesota, Association Wins Two N.L.R.B. Elections—Tambunan Speaks in Twin Cities

MINNEAPOLIS, Nov. 5.—The Christian Labor Association, an independent labor union with strong religious sympathies, has won a foothold in western Minnesota. Its highway construction local 78 defeated the A.F.L.–C.I.O. operating engineers local 49 in National Labor Relations Board elections among some 120 employees of two highway contracting companies at Olivia and Prinsburg. Both communities are centers of small Dutch settlements where the influence of the Christian Reformed Church is strong. The association had its origin 25 years ago among Christian Reformed laymen, and its national office and much of its membership are in Grand Rapids, Mich., where the church's headquarters is located. A Minneapolis labor reporter writes that A.F.L.–C.I.O. leaders in Minnesota are frankly disturbed by the C.L.A. campaign in the state. "We know how to whip a dual union," one leader told him. "But how can you do it if they claim God on their side?"

Indonesian Lay Leader Addresses Reformation Festival

A. M. Tambunan, lay leader of the 650,000-member Batak Church and a member of the Indonesian parliament, told the Twin Cities Lutheran Reformation festival in the St. Paul civic auditorium that Protestants are losing out in Asia because of lack of concerted efforts. "In comparison with the Roman Catholics' 3,000 foreign workers attached to a church of 1 million members, not more than 100 foreign workers serve the total Protestant community within the Indonesian Council of Churches with a total membership of more than 2½ million," he said. The Catholic strategy, he said, is to allocate American funds and European personnel to Indonesia on a scale so large as to bring an "impouring" to their church. "What was in the beginning, and still is in a measure, a strength of Protestantism—namely its right of dissent—has caused such a fragmentation of the non-Roman community that we are weak in dealing with challenges such as this," he said. "Although there are 3 million Protestants in Indonesia—more than in all the rest of Asia save India—outside help is needed in the unending task of preaching the gospel to the unreached." The Reformation festival was sponsored by Twin Cities area churches associated in the National Lutheran Council.

Three Lutheran Bodies Reject Invitation

The joint union committee representing the American, Evangelical and United Evangelical Lutheran churches decided at a meeting here that they will be "unable" to participate in a meeting called by the Augustana and United Lutheran churches to "consider organic union." They gave as their reason the fact that they are already committed to union with each other. Augustana and U.L.C. have set a meeting in Chicago Dec. 12-13 at which their representatives

Bishop G. Bromley Oxnam

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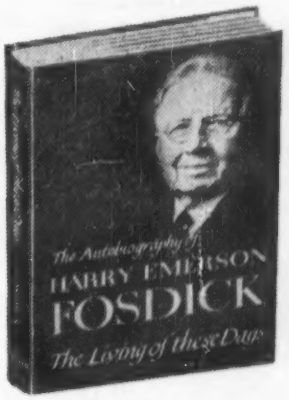

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and those of the Finnish Evangelical Lutheran Church (Suomi Synod) will begin conversations looking toward organic union. The Augustana and U.L.C. presidents said they "regretted" the action of the joint union committee, but would recommend in Chicago that a conference be called to "discuss the bases and possible plans for closer cooperation among all Lutheran bodies in America." This was the suggestion of the A.L.C.-E.L.C.-U.E.L.C. group.

Honor Late Roman Catholic Archbishop of St. Paul

Among the many who paid tribute to Roman Catholic Archbishop John Gregory Murray of St. Paul after his recent death was Methodist Bishop D. Stanley Coors of St. Paul. In a letter to Murray's successor, William O. Brady, he wrote: "In behalf of the Methodists of Minnesota, I desire to express sincere and prayerful sympathy with the clergy and laity of the St. Paul archdiocese in the great sorrow which is theirs in the passing of their beloved and esteemed archbishop . . ." Leaders of the Twin Cities' Jewish community have proposed that an interfaith memorial in honor of the archbishop be established at the University of Minnesota.

And So Forth

I. Hsin Liu, 59, a native of Shantung, China, has assumed the pastorates of the Methodist churches at Morristown and Elysian, Minn. Mr. Liu last saw his wife and two daughters, now in Peking, when he left China in 1947 to begin his studies for an advanced degree in religious education at the University of Southern California.

A $10 million development program has been launched at Macalester College, Presbyterian, U.S.A., institution in St. Paul.

Prof. George Eldon Ladd of Fuller Theological Seminary, Pasadena, Calif., inaugurated the annual Adolph Olson memorial lectures at Bethel Theological Seminary in St. Paul. Prof. Olson spent 40 years at Bethel.

L. Churchill Austin will leave the pastorate of Lynnhurst Congregational Church here Jan. 1 to become personnel director and chaplain of plants operated by Norris Dispensers, Inc., in Hot Springs and Bald Knob, Ark., Laurel, Miss., and Minneapolis. He will live in Hot Springs and commute to the other plants. L. F. Norris, president of the firm, is a member of Austin's church.

WILLMAR L. THORKELSON.

Request Montana Prison Reform

Churches and American Legion Call for Rehabilitation Program—Freedom of Speech Issue Rises

BUTTE, MONT., Oct. 29.—Concerted action is being taken by church and other forces in Montana to obtain improvement of conditions at the state prison in Deer Lodge, rated as one of the four most inadequate in the nation. About three-fourths of the inmates are repeaters, some as many as 10 or 12 times; a third are war veterans. Except for a farm which provides some training in agriculture, the prison offers no educational program, though many of the inmates are anxious to learn some trade so they can earn an honest living after they leave. The Montana council of churches, the Montana conference of Congregational churches, the Butte ministerial association and the state convention of the American Legion have adopted resolutions urging the next legislature to appropriate funds adequate for employment of a professional staff at Deer Lodge to study incoming prisoners, and for establishment of a training program and a placement service to help men find suitable employment after they are released. They also recommend an amendment to the present law to permit employment of an out-of-state warden so that a trained penologist can be hired. The church groups and the Legion appointed committees to seek support for such a program from candidates for the legislature. Some progress has been made with appointment of a trained criminologist as director of the state board of pardons.

Montana Church Council Considers Unity

"The Unity We Seek" was the theme of the Montana council of churches' annual meeting held early this month at Bozeman. The significance of the theme was spelled out by Methodist Bishop Glenn R. Phillips of Denver and Robert E. Grimm, executive secretary of the South Dakota council of churches. The council adopted a new constitution, voted to continue its "church of the year" award, set the date for the 1957 refresher course for pastors and lay leaders at Montana State College (April 29-May 1), and agreed to serve as host to the Great Plains area study conference to be held in November 1957.

Council Requests Legislative Attention to Delinquency

On the recommendation of its social education and action committee, which has been studying juvenile delinquency for over a year, the council urged the legislature to pass a uniform adoption law, establish in each judicial district a juvenile advisory committee appointed by the court, amend the present law providing that any person contributing to the delinquency of a minor shall be subject to prosecution, increase the penalties for sale of narcotics and liquor to juveniles, give judges who deem it advisable authority to hold parents financially responsible for their children's malicious destruction of property, and pass a law establishing a domestic relations court as a means of

eliminating easy divorces and providing expert marriage counseling.

Butte Subject to Planning Survey

The Butte community planning commission, which came into being as the result of a recommendation by the city's ministerial association, has secured the cooperation of the city council and the county commissioners in financing a land-use survey of the metropolitan area under the direction of J. R. Cunningham, city planner from Spokane, Wash. On the basis of the survey recommendations will be made on future development of the city and on location of industries, residential areas, parks, playgrounds and schools.

Reiterate Minister's Right To Freedom of Speech

Billings has been in the news lately because of two incidents involving freedom of speech. E. Paul Conine of First Presbyterian Church in that city made a statement to the *Montana Farmers Union News* opposing the "right to work" laws proposed for the state. Though a similar stand had been taken by other clergymen and the Presbyterian, U.S.A., General Assembly had gone on record against such legislation, First Presbyterian's session was infuriated by Conine's statement and asked him to resign. When he refused to do so, the matter was taken to the presbytery of Yellowstone. After two days' hearings, the presbytery declared the session in error in taking any action which could be considered as limiting the pastor's freedom of speech "upon any issues on which [he feels] duty bound as a Christian and a minister of the gospel to speak." It pointed out that the right of a minister to make known his own convictions must not be abridged, and that his ordination vows make incumbent on him the duty of interpreting the gospel as he understands it and the obligation of bringing to his congregation the "actions, deliverances, opinions and decisions of higher judicatories." The presbytery acknowledged, however, that Mr. Conine was in error in not taking sufficient care to help his people understand their right and obligation to "study and be concerned about matters of social education and action." It appointed a commission to advise and counsel First Presbyterian's minister, officers and members.

Academic Freedom an Issue at Rocky Mountain College

The other "freedom of speech" incident in Billings hit the headlines when the summer *Bulletin* of the American Association of University Professors came out with a report finding that Rocky Mountain College's termination of the services of Prof. Myron L. Tripp took place "under circumstances which indicate disregard for acceptable administrative procedures and a willingness to penalize legitimate political activities." Further, said the report, the investigation conducted by the association's secretariat revealed that the college's procedure "had the effect of injuring Prof. Tripp's professional career and encouraging belief in false and damaging insinuations about his loyalty as a citizen." Rocky Mountain College, only Protestant-related institution of higher education in Montana, appointed Prof. Tripp, a member of the Orthodox Friends Church, to its social studies department in 1948. That fall he was a successful candidate for the state legislature, where his voting followed liberal political and economic lines and where he took a strong stand against gambling and vice. The next year the college's board of trustees did not reappoint him to the faculty.

New Administration at Rocky Mountain

When Prof. Tripp's efforts to obtain reappointment in 1950 and 1951 failed, he requested the A.A.U.P. to canvass the facts and judge the professional and personal issues involved. The report published in the *Bulletin* is the result of that investigation. Prof. Tripp is now teaching in Canada. The association expressed the hope that with the advent of the new administration at the college "confident assurances [will be given] to members of the academic profession who may be offered appointments at Rocky Mountain College." Those who know the new president and chairman of the board of trustees feel confident that such assurance will be forthcoming.

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Survey Relief Work in India

Committee Related to Christian Council Reports on Distribution, Various Aid and Welfare Programs

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Oct. 12.—The Committee on Relief and Gift Supplies has just issued a report covering the years 1953-55. It shows that work was done in six areas; the gift supplies program, settlement of stateless refugees, emergency relief, the Habra project for refugees from East Pakistan, the Anglo-Indian services center at Calcutta, and antituberculosis efforts. The committee is closely related to the National Christian Council of India, which appoints its director and acts as the channel for receiving and transmitting supplies and funds from Church World Service and other church relief organizations here and abroad. The council discharges its distribution responsibilities through the various provincial Christian councils. At the moment the committee is launching a number of welfare schemes, such as rehabilitation of refugees from East Pakistan (among whom there are now a number of Christians) and setting up of anti-T.B. centers. It has secured $4,000 worth of anti-T.B. drugs, and will use the $15,000 promised it by Church World Service to buy more. K. M. Chetsingh has been appointed director of the council's relief and gift supplies department, succeeding E. Reigh, who is returning to the U.S. Mr. Chetsingh will also serve as a council secretary. He will have his headquarters in New Delhi, and will negotiate and consult with the government in matters pertaining to the council.

Alter Prohibition Laws

On Oct. 1, the eighth anniversary of its inaugurating total prohibition, Madras state put into force new rules intended to ensure stricter enforcement of prohibition laws and to prevent delays and inconveniences in issuing permits to deserving Indians and foreigners. Indians who are permanent residents of the state will be issued permits only on medical certificates signed by a civil surgeon and on payment of a 70-rupee fee. The permit may be renewed without presentation of a new certificate unless the quantity of liquor requested is unduly increased. Foreigners and tourists will be issued permits free of charge for a three-month period. The state plans soon to amend the prohibition law to provide stricter measures for offenses against it, particularly in regard to the importation of drugs containing a high percentage of alcohol.

Nehru Rejects Communism For India

Addressing a Congress party workers' camp at Alipur, near New Delhi, Oct. 7, Prime Minister Nehru declared it is "foolish" to think that communism can solve India's problems. Karl Marx was a great philosopher, he said, but the principles he enunciated over a century ago do not necessarily fit the problems of today. "Does the Communist party want to repeat in India the struggle of Russia under the leadership of Lenin, or the 40 years of ceaseless fighting that preceded the present social order in China?" he asked. "We can afford neither all that fighting nor the process of reconstruction which must follow." Mr. Nehru pointed out that Gandhi taught us that though they might prove difficult, the means we choose to achieve our ends must always be correct. Socialism is all right as a principle, he said, but we must reject the internecine battles and hatred which have often accompanied its introduction. The way of violence, he declared, is also the way chosen by the communal parties, particularly the Hindu organizations; and so they are as bad as the Communists. He said they have no definite aims other than establishment of a Hindu nation—no economic program, no faith in democracy such as the Socialists hold.

Reveal Secret Communist Party Documents

H. R. Pardivala, a member of the executive board of Democratic Research Service, told Bombay newsmen recently that the service has come into possession of secret documents prepared for the Indian Communist party's fourth congress held at Palghat in April. The documents show, he said, that the party's profession there of friendship for the Praja Socialist and other Indian parties was made with tongue in cheek, that the leaders at the congress spoke with two voices, and that their public profession of independence from Moscow and acceptance of peaceful methods is belied by their secret activities. Mr. Pardivala read extracts from one document which revealed that confusion and frustration permeate the party from top to bottom. One sentence read: "Since all discipline is loosening, decisions of party committees remain unimplemented, irresponsible talk goes on on a big scale and the prestige of the party is going down." Another secret document contained the speech made to a closed session of the congress by Ajoy Ghosh, party secretary, who had the task of explaining the denigration of Stalin. His explanation was that Stalin's were "small mistakes committed in the course of executing giant tasks." He appealed for efforts to prevent a spirit of cynicism from developing in regard to Russia and the party in India. Such a spirit, he said, would be fatal to "our movement." Mr. Pardivala said the documents would be forwarded to the government in New Delhi.

And So Forth

At a special ceremony in Nagpur, B. R. Ambedkar, the first law member of the central government and one of the framers of our constitution, embraced Buddhism. It will be recalled that some 25 years ago Ambedkar talked of becoming a Christian and taking with him his 50 million fellows of the depressed classes. The prospect of such an accession aroused extravagant hopes among foreign missionaries and their parent boards, but the hopes were not realized.

The West Bengal government has authorized heads of educational institutions in that state to seize and destroy any cigaret or cigar found in the possession of students under 16 years of age caught smoking on school premises. It has authorized police to take similar action if students under 16 are found smoking in streets or public places. The order goes into effect Jan. 1.

P. OOMMAN PHILIP.

Debate Religion's Role on Campus

Methodist Student Workers Hold 5th Biennial Seminar—Death Takes C. S. Johnson of Fisk

NASHVILLE, TENN., Nov. 5.—The church's witness on the university campus can be truly effective only when it concerns itself "with the whole man in the entire gamut of his educational experience," Albert Outler of Southern Methodist University's Perkins school of theology told the 200 religious workers from campuses across the nation gathered here Oct. 25-29 for the fifth biennial Methodist Student Workers Seminar. Prof. Outler, who gave four lectures during the seminar, declared that watered-down versions of the gospel are "treason." The student religious worker's mission is not a "sideshow," he said; it is rather "helping the university become its own best self." This means that college and university pastors must be "learned and learning persons," with a deep sense of the unity of knowledge and a clear and persuasive understanding of the Christian faith. By being loyal and competent members of the university community, he continued, religious workers put themselves in a position to speak a word of judgment on campus idolatries and thus strengthen the university in its own mission. Prof. Outler said that campus fellowship must be "open and gracious." "We must look at the whole psychology of cozy in-groups. Sectarianism and rampant denominationalism go against the grain of the university's concept of the unity of life and truth."

Shinn Declares Love Does Not Betray Objectivity

Roger L. Shinn, professor of theology at Vanderbilt University divinity school, told the assembly that the scholar who forsakes love of God lest it undermine his objectivity will find his own idols. "These can betray objectivity as well as anything else," he declared. The love of God and men is "less likely to prejudice research," he said, for this love "cleanses dishonesty." The delegates voted to change the name of their organization to "Association of College and University Ministers of the Methodist Church." Elected president was Robert L. Sanks, director of the Wesley foundation at the University of Iowa.

Charles S. Johnson's Death Loss to the Nation

Death from a heart attack came Oct. 27 to Charles S. Johnson, since 1946 president of Fisk University here. First Negro to be president of Fisk, Dr. Johnson had long been a leader in the Congregational Christian Churches, and at the time of his death was a member of its General Council's executive committee. The son of an emancipated slave, he won distinction as an educator, author and world statesman. He had served as director of Fisk's social science department, as coordinator and director of the Julius Rosenwald fund, as a delegate to UNESCO, and as a member of numerous educational and diplomatic missions abroad. Among the 18 books from his pen are *The Negro in American Civilization, A Preface to Racial Understanding,* and *To Stem This Tide,* the last a scholarly survey of racial tension areas in the nation. Particularly in the south, Dr. Johnson contributed greatly to better understanding between Negroes and whites.

Nashville Proposes to Start 'Gradual Integration'

Compulsory racial segregation in the first grade of Nashville's schools will end next September under a plan adopted Oct. 29 by the city school board. Subject to approval by the federal court in a hearing set for Nov. 13-14, the plan would end Nashville's 104-year-old policy of providing separate educational facilities for whites and Negroes. If approved, the "gradual integration" program adopted after a 16-month study will be extended to the other grades. It would permit students to transfer to schools outside their own zones if their parents submit written requests for such transfer. The single vote against the plan was cast by Coyness Ennix, only Negro on the nine-member school board. He explained that he opposed it because he believes a "larger segment" of the city's student body is needed for the experimental phase of the program. Our public schools enroll 27,189 pupils, of whom 17,186 are white, 10,003 Negro. Enrollment in the first grades totals 3,398.

Southern Baptists Report Rapid Growth

Southern Baptist Sunday School Board headquarters here announces that Southern Baptist churches have gained 19.6 per cent in membership (for a total of 8,474,741) in the past five years. Southern Baptists now constitute 17 per cent of the membership of all U.S. denominations, J. P. Edmunds, secretary of survey and statistics for the board, reports.

Scarritt Inaugurates New President

Foye G. Gibson, formerly president of Emory and Henry College at Emory, Va., was inaugurated Oct. 30 as the fourth president of Scarritt College of Christian Workers here. Pres. Arthur Hollis Edens of Duke University, Durham, N. C., gave the inaugural address. Dr. Gibson, who has been acting president since July 1, succeeds Hugh C. Stuntz, who had reached the age of retirement. Scarritt is the Methodist General Conference's only school specializing in the advanced preparation of young men and women for full-time service in the unordained ministry. Since 1940 it has had a part in the preparation of 40 per cent of all persons commissioned by the Methodist Board of Missions. Scarritt has been located in Nashville for 32 years; for 32 years prior to 1924 it was located in Kansas City.

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Methodist Mission Board Sponsors Tours

Forty-two Methodist ministers, laymen and church executives made up the personnel of three tours leaving Sept. 29, Sept. 30 and Oct. 20 under the direction of the denomination's Board of Missions. The high point of all the tours was to be attendance at the Indian Methodist Centennial celebration in Lucknow Oct. 31-Nov. 3. In addition, participants will visit Methodist churches, schools and hospitals throughout India and in other Far and Middle Eastern countries.

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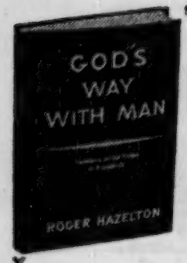

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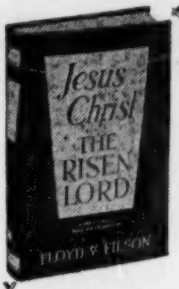

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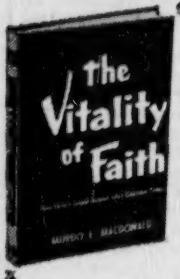

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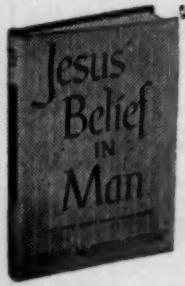

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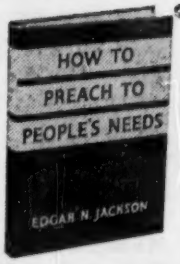

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